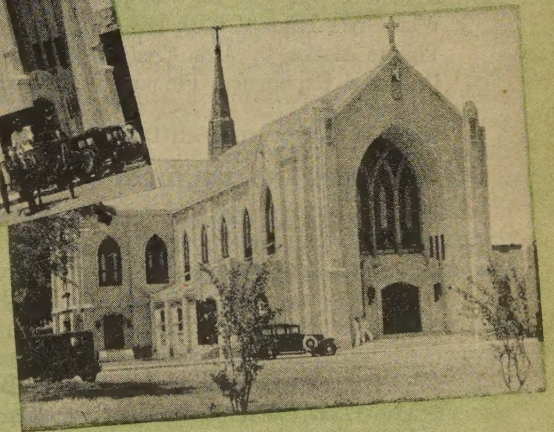
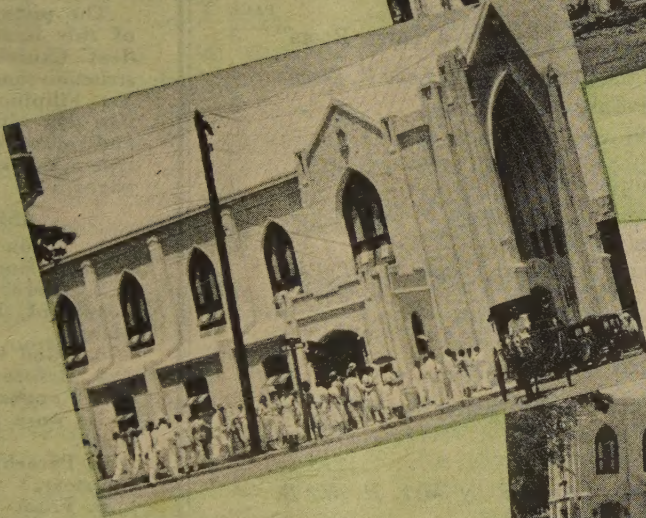


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THE Methodist Woman

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Volume 6

September, 1945

Number 1

	PAGE
EDITORIAL . . . "Thou Hast Set My Feet in a Large Room"	3
War Comes to the Church in the Philippines, by <i>Leila V. Dingle</i>	
Chapter I—God Will Take Care of You	5
Chapter II—Internment	6
Chapter III—Rescue	8
A New Chapter in the Philippines	9
Who Gives Himself With His Gift, by <i>Marion E. Conrow</i> . . .	10
This Is Alaska, by <i>Mrs. Fred C. Reynolds</i>	12
Uprooted Experiences Pursuing Uprooted People, by <i>H. Paul Douglass</i>	14
Week of Prayer and Self-Denial (Pictorial)	17

DEPARTMENTS AND STANDING COMMITTEES . . .

Christian Social Relations and Local Church Activities, by <i>Thelma Stevens</i>	18
Special Items of Interest	20
Suggestions for October, 1945, Program, by <i>Mrs. H. W. B. Detwiler</i>	22
Greetings to Student Secretaries, by <i>Dorothy A. Nyland</i>	23
Organization and Promotion, <i>Eloise A. Woolever</i>	24
Study Plans, "Families in a New World Order," by <i>Mrs. Helen B. Bourne</i>	25
Wesleyan Service Guild, by <i>Marion Lela Norris</i>	26
Treasurer's Report, by <i>Henrietta Gibson</i>	28
New Literature, <i>Mrs. E. LeRoy Stiffler</i>	32

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IN THIS ISSUE

Leila V. Dingle, missionary to Philippines, teacher Harris Memorial Training School, Manila,

Marion E. Conrow, Personnel Secretary, Board of Missions and Church Extension.

H. Paul Douglass, Editor of *Christendom*.

Mrs. Fred C. Reynolds, Vice-President, Woman's Division of Christian Service, Chairman Department of Work in Home Fields.

OUR COVER PAGE

The pictures on the cover page of this issue are of Central Student Church, Manila, before destruction and after bombardment. Yet Filipino Christians greet the new day with hope in their hearts and brave plans for the future. Other pictures may be found on pages 5-8.

ASK YOURSELF

1. "Thou Hast Set My Feet in a Large Room."

2. There will be required of people of the world. . . . Explain.

3. "God will take care of you."

4. Before the end of 1942 we could appear on the streets only if we wore a red arm band. Explain.

5. Parachutes! Parachutes! Tell the story.

6. From every field come requests for new workers.

7. Special gifts are needed for objects Week of Prayer and Self-Denial.

8 Social action is Define.

HAS YOUR SOCIETY MADE PLANS FOR CHURCH CHRISTMAS PROJECT?

See article, page 16, July-August issue *The Methodist Woman*. See note about cartons, page 22, this issue.

METHODIST WOMEN ARE URGED TO CO-OPERATE WITH SERIES OF BROADCASTS IN MORE THAN 100 CITIES IN SEPTEMBER AND OCTOBER LEADING TO WORLD COMMUNITY DAY, NOVEMBER 2. CONTACT COUNCIL OF CHURCH WOMEN YOUR CITY FOR PLANS. NOTE NEWSPAPERS FOR TIME OF BROADCASTS.



"Thou Hast Set My Feet in a Large Room"



THE SUMMER MONTHS of 1945 have been full of drama; the conference of the United Nations at San Francisco has closed; the charter of the United Nations has been adopted and signed by the representatives of the nations and, as this is being written, delegates from that great conference representing our country are bringing their messages before the Congress of the United States.* If we have ever wished for ourselves that we might live and do our work in a great period of history, that privilege is ours today.

As the flags of the nations were unfurled at San Francisco, and from the moment when the delegates stood with bowed heads in prayer, we have prayed that the nations of the world might live together in peace and harmony; that somehow the nations might understand each other. Those prayers have been answered, for nothing short of prayer could have accomplished this magnificent thing which has come to pass as nations compromised and brought forth a great charter which is a blueprint of a new world organization to keep the peace.

As editor of *THE METHODIST WOMAN*, we have attended three significant meetings this week; one a meeting of the American Association for the United Nations; another a meeting of the Commission on a Just and Durable Peace; and the other a meeting of the executive committee of the Federal Council of Churches.

In the last-named meeting, Mr. John Foster Dulles gave his impression of the San Francisco Conference. He paid tribute to the place which the church has had in the development of the Charter; he spoke of the thrill which came to him as he saw the final phases of the Charter put to-

gether, of the note of splendid fellowship which existed between the delegates as they realized that more had happened in the meeting than they had dared dream was possible.

Following this presentation, the following statement was adopted:

The Churches and the Charter of the United Nations.

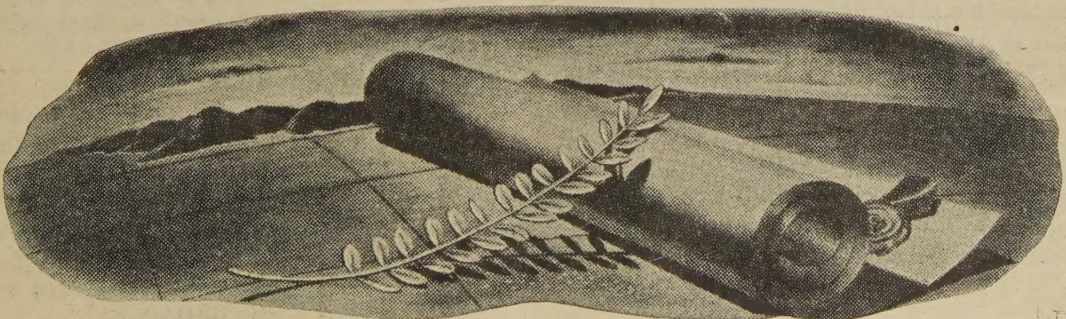
"The Charter of the United Nations offers mankind an important means for the achievement of a just and durable peace. The new organization, projected after so great suffering and sacrifice of this world war, can help governments to join their moral and material resources in support of a system of world order and justice. The churches of Christ in America have long held that nations can better serve God's purpose for the world as they are brought into organic relationship with one another for the common weal. The Charter signed at San Francisco marks a genuine advance toward this end. It remains for the people to make the promise of the Charter a living and growing reality.

"We believe the overwhelming majority of the people of our churches desire to see our nation join with other nations in a common effort to develop an international society free from the curse of war.

"We believe it is the clear duty of our government promptly to ratify the Charter and thus to assure co-operation by the United States in the task of making the organization an effective agency for the maintenance of international peace and security.

"At the time when the Dumbarton Oaks Proposals were before the country for public discussion, the Federal Council of the Churches of Christ in America expressed the belief that 'the proposed organization, with such beneficial modifications as ought to result from further consideration by the prospective members, can be developed into one

*Charter ratified by Senate of the United States, July 28, by vote 89 to 2.



(Cut courtesy Social Action)

which will commend itself to the Christian conscience.'

"The Charter of the United Nations embodies many of the changes recommended by thoughtful Christians of different communions for the improvement of the Dumbarton Oaks Proposals. The humanitarian aims set forth in the Preamble, the greater importance and increased functions given to the General Assembly and the Economic and Social Council, the concern manifested for human rights and fundamental freedoms, the moral sanction given to the decisions of the International Court of Justice, and the purposes to be served by the Trusteeship Council, together with the declared policy regarding non-self-governing territories, tend to bring the organization more nearly into accord with Christian principles of world order.

"We are aware of the need to develop the curative and creative functions of the organization. The best hope for the organization's success lies in building up as quickly as possible, during the period of relative military exhaustion, those methods of economic and social co-operation represented by the Economic and Social Council. Such co-operation over the years can prevent international tensions from becoming threats to the peace.

"In many respects the Charter will need continued improvement after it has been ratified and has become operative. To these improvements the churches and all men of good will must dedicate themselves in the coming years.

"However, the greatest obstacle to the Charter's potentialities for good lies in the tensions, misunderstandings, and still unbridged difficulties between the major powers upon whom the primary responsibility for maintained peace at present devolves. There will be required of the people of the world and of our own nation a very high sense of responsibility and a will to peace to overcome the obstacles which the world still faces in achieving genuinely mutual relationships. There needs to be developed a clearer recognition of the principle that there is a common concern of humanity which takes precedence over the narrow interests of any nation or group of nations. A new will to collaborate must be born in the hearts and minds of men if the organization is to fulfill its purpose. Lacking such a will to make the machinery work, a better organization than that proposed in the Charter

would fail. There is no substitute for the will to peace and justice.

"Accordingly, we believe that a heavy responsibility rests upon Christians to help create an invincible determination to use fully the procedures provided by the Charter. The peoples and governments need to commit themselves to the long and difficult task of attaining the moral goals set forth in the Charter. Let the churches of Christ lead in making this commitment wholeheartedly!

"The will to co-operate requires as its foundation a new international morality. Without this the structure of the peace will rest on shifting sand. The building of a better world order under God's Providence requires better men and women. Herein is to be found the challenge to the churches. To establish a strong core of world-minded Christians at the center of the international life is the inescapable duty of the ecumenical church. To this end we need to intensify our efforts of Christian reconstruction and missions. We must increase our educational programs for training Christian citizens in their obligations in an interdependent world. We ought to help build the World Council of Churches into the living expression of God's will for the Christian community. Let Christian fellowship pioneer in international understanding and reconciliation so that all of the family of nations may work together in harmony!

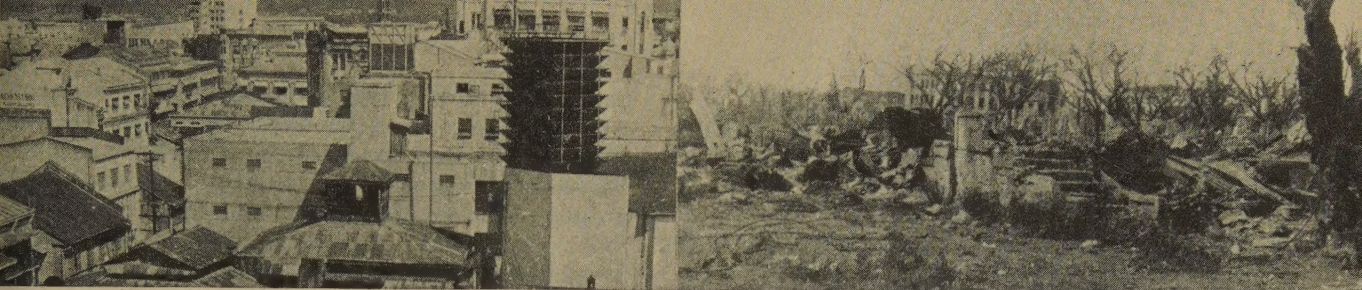
"The road to a better world order is long. The journey is arduous. Only God can assure its achievement. As we move forward we humbly seek his help."

In these statements, the task of Christian womanhood is clear. The most important period in history will be the period immediately following the San Francisco Conference when the proposals of San Francisco Conference will be submitted to the governments of the world. Let us pray and work that these objectives so clearly stated in the Charter may be realized.

Whether they do or not will depend to a large degree on how we solve some of our problems at home.

As we look out upon our world, the verse from the Psalms may well be the inspiration of Methodist women, *Thou hast set my feet in a large room*, for the tasks that loom ahead are huge. Let us be about our Father's business.





ving Galloway)

(Methodist Prints)

War Comes to the Church in the Philippines

By LEILA V. DINGLE

CHAPTER I

“God Will Take Care of You”

THE BLOW which came on December 8, 1941, was a terrific shock to me. Perhaps I had been a “blind optimist,” for although I heard all the forebodings of an imminent war, yet I offset these facts with the newspaper accounts of Kurusu’s arrival in Washington and of the negotiations that might grow out of those conferences. In my heart I felt that war could not happen here. So I was not prepared as some were for the tragic newspaper headlines and radio announcements of that tragic date.

At once schools were ordered closed by President Quezon. All transportation facilities were commandeered by the army, so our students could not start for their homes. Therefore we revamped our daily program to include periods for Red Cross work, making a school garden, forming a squad for marketing, sewing for needy families, classes in first aid, family Bible classes, and another for learning new hymns. The students all moved over to our administration building where the downstairs study hall was quickly converted into a dormitory, for it seemed the most protected place on the compound during air raids. The regular dormitory building we offered at once to the Red Cross for an emergency hospital.

Those were busy, hectic days with constant alerts for air raids and not infrequent periods of intensive bombing, most of which came in the daytime. Very early one morning we were awakened by a crier along the street announcing that the city water had been poisoned and could not be used. While I was wondering what we would do about that, it began to rain. All who were awake got up and quickly placed utensils of various assortments wherever they could catch water, and so that emergency was met. Later, we learned that it was

a false alarm started by fifth columnists intent upon starting a panic.

Of course, we had our formal periods of morning devotions and our usual chapel services, but now a greater fervency and earnestness was felt. During the evening blackouts, as we were all together in our dormitory, we had our much loved informal time of devotion which included favorite memory verses, well known hymns and choruses, and spontaneous prayers. How precious those times were! We were drawn close together by our common danger, but more so by our common trust. “God will take care of you” became our theme song. When the raids were fiercest we would gather in one corner under the stairs where the windows were kept closed and we felt the safest. Instinctively the girls would drop to their knees, but there was not a single instance of hysterics or uncontrolled fear. I was so deeply thankful that I could be outwardly calm, for in my heart I felt no fear. I felt such an assurance that God would bring us safely through it. Finally the announcement was made that Manila was declared an open city. The papers did their best to explain that this did not mean that we were a “conquered city,” but there did not seem to be very much difference. However, it was a relief to have the bombing cease. By this time frantic relatives were arriving to take the girls home, and we felt that none could leave unless they were called for by a bonafide male member of the family of the student. We were deeply thankful we had adopted this policy, as we heard news of tragic experiences met by truckloads of students who encountered the invading armies. God spared us that deep sorrow, although we sorrowed deeply for the young women who were not our own.

CHAPTER II

Internment

SOON THE MISSION GROUP decided that we should voluntarily intern ourselves and Harris Memorial was selected as the most adaptable of the mission buildings for this purpose. Consequently, on December 31, Harris Memorial experienced a missionary invasion. Manila was lurid those days with fires; some no doubt were the work of fifth columnists and others were the result of the scorched earth policy. Black smoke clouds from oil and gas reserves blackened the sky. A dead, quiet pall settled over the city on New Year's Day as Manila silently and without defense awaited the invaders. On January 2 came the shuffling feet of the incoming armies and the atmosphere was made eerie by their weird war songs. The Japanese flag waved from many of the buildings.

On January 10, the Japanese arrived at Harris Memorial. We were summoned downstairs and were lined up and one by one listed by a group of Japanese soldiers. We were told to prepare hand baggage containing bedding and clothing for two or three days. Armed with these we were taken to Santo Tomas University just three blocks away.

At the end of five days the announcement was made by the Japanese that all missionaries and religious workers were to be taken from Santo Tomas and interned elsewhere. We did not know where until we were assembled and introduced to members of the religious section of the Japanese Imperial Army and informed by the colonel (through an interpreter) that they had decided that we could help the morale of the Filipinos if we would return to our homes and carry on within certain limitations our religious activities, being careful not to interfere with the political situation. So five o'clock on the fifteenth of January, found us walking back to Harris, bag and baggage.

There were thirty-two in our Methodist community. We became well organized with an executive committee, a kitchen committee, a garden committee, a purchasing committee, a school committee, a worship committee, an activities committee, and a property and grounds committee. Each adult belonged to three of these working units and we found our time well filled. All of us have

happy memories of our life together. None of us will ever forget our morning devotions as we assembled before breakfast for a brief informal service of hymn singing, Scripture reading, and prayer. The children loved this period, too, and took great delight in leading when it was their "turn." Our children of school age attended regular classes, for we had some highly accredited teachers in our group. Occasionally there were programs and parties for the family as a whole, which were special projects of the school.

On the whole our community life was comfortable and as pleasant as the circumstances permitted. Each little family had its own "apartment" and the rest of us contented ourselves with dormitory life. Needless to say we became very well acquainted and some of the friendships formed became deep and abiding.

News reached us very, very indirectly to be sure and was not always reliable, but on the whole military movements around the world did sift in pretty well. We sensed by early spring of 1944 that the invaders were becoming pretty uneasy. It became with us a question of "how soon" we might again be picked up rather than if we would be allowed to remain outside of the internment camps. Before the end of '42 we could appear on the streets only if we wore a red arm band which proclaimed to the world that we were *enemy aliens*. What an "open sesame" these arm bands proved to be to the sympathies and interest of the Filipinos! As members of the purchasing committee wore them on their marketing expeditions their purchases would turn out to be gifts instead, and the seller would whisper some encouraging remark, such as, "It won't be long now!" and "God bless America!" Our church people in the provinces as well as in Manila continually showered us with gifts of fresh fruit, vegetables, rice, and sugar, and at Christmas time, chickens. Once even turkeys found their way to Harris. Our Filipino folk don't talk much about "giving until it hurts"—they do it! Sacrifice seems natural to them and they did it so joyfully for us. We felt so unworthy of such devotion. Filipino faith in America never wavered!

The work of the churches seemed to go on apace during those days of uncertainty and difficulty.

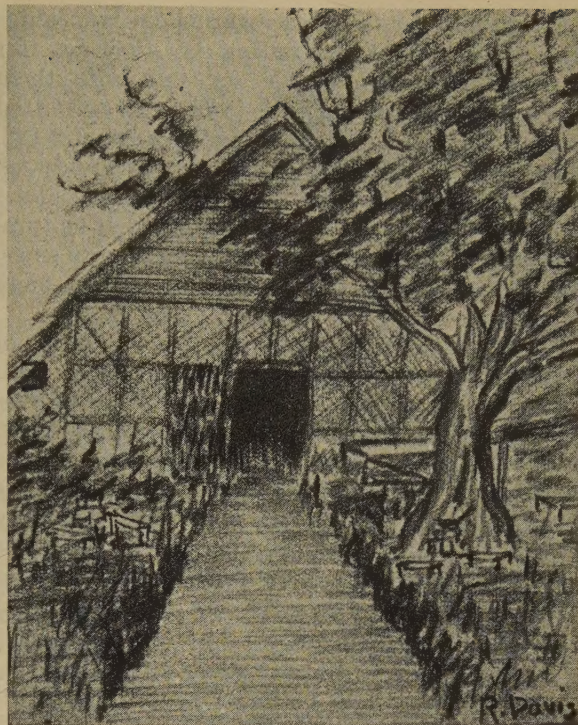
Harris Memorial, scene of voluntary internment (Methodist P.



People turned to God. Those who in days of prosperity had become "cold" returned to the church. Our pastors and deaconesses grew spiritually themselves as they felt anew their need of complete dependence upon God. Our people suffered; many were the casualties among them. The ravages of war took their toll among the workers, our pastors, our deaconesses, and our finest laymen. But our church through her tears seemed to say: "What can separate us from the love of God? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Nay, in all these things we are more than conquerors through him that loved us." The true church has not been damaged by bombs in the Philippines; by them I believe it has been drawn closer to Christ and his Cross. As new material structures rise out of the ashes and rubble of the old, may this new "closeness" not be lost!

At last the day came, July 7, 1944, when we were visited by very official-looking Japanese and an edict from Tokyo was read to us. All Americans formerly permitted to live outside of internment were to be gathered in "for their own protection." This was at six in the morning. We were to be ready to go with them at nine the next morning. We worked all night. Personal effects that we wanted to save we packed to take with us. We were allowed to take two pieces of hand baggage aside from our beds. At once our church leaders put in the request to the religious section of the army that the buildings be used for the new seminary which the United Evangelical Church desired to open. This request was granted, so that when the two of our groups detained by illness were well enough to be interned the buildings were in Filipino hands. Only toward the very last were they ousted and the premises occupied by the invaders who then had so many other things to think about they didn't have time to do much damage. Needing fuel, they split up our lovely nara dining table and used that. But our Harris Memorial buildings were providentially spared!

We were interned, not at Santo Tomas as we had anticipated, but at Los Banos, Laguna, the site of the Agricultural Department of the University of the Philippines. "Beautiful for situation" was our new camp with Mt. Banahao to the east behind which we saw the sun rise, and Mt. Makiling to the west behind which we saw it set, and stretching far to the northward was beautiful Laguna de Bay, which was to play such an important part in our lives later on. We were housed in crude nipa barracks, twenty-eight in all, each one accommodating approximately ninety-six people in cubicles of six each. Our beds were not more than eighteen inches apart, except in cases where expert interneer



Barracks 19 in Los Banos Camp. Misses Dyer, Dean, Roberts, Dingle, Rowland, Feely, Lefforge, Blakely, West, Cornelison lived here.

carpenters constructed "double-deckers." For some reason the Japanese kept our missionary group incommunicado from the already established camp at Los Banos, and that made possible for us an interesting and profitable experiment in church union! We numbered five hundred, more than half of which were Roman Catholic padres and nuns. Half of our barracks (for single ladies) were occupied by the sisters, and the other half by Episcopalian, Methodist, Seventh Day Adventist, Baptist, Presbyterian, Christian Missionary Alliance, Plymouth Brethren, and Assembly of God missionaries! Controversial doctrines were lost sight of as real friendship developed among those of most divergent faiths.

Here again we set up our own organization, each individual contributing two hours daily to some form of camp service. At first we formed in line three times a day for food. For breakfast we received a serving of mush made from coarsely ground corn with coconut milk (the luxury of the milk continued for only a few weeks); for lunch we received boiled rice with mango beans or squash; at supper rice again and some sort of vegetable stew with perhaps a tiny fragment of meat in a serving. Later on rations were greatly reduced, very soon lunch was eliminated entirely, and the last few weeks we were summoned to the line only once each day.

After three months of segregation our two camps were united! What an exciting day that was, for we could greet old friends and talk with them whereas, before we had not even been permitted to wave to them! We were now a camp of 2,154. There were regular services each Sunday, midweek prayer services, and Bible classes for both adults and young people. There were also other cultural activities, concerts, lectures, and community sings. But our stomachs were getting more and more empty!

On September 21 came the first evidence of American air activity. We simply went wild! We knew that it was costing heavily in human lives but there was apparently no other way. Finally, on January 7, we were awakened at three in the morning by the thrilling announcement that the Japanese commandant and staff were definitely leaving our camp, and we were *free*! Again we were wildly excited! Such emotional demonstrations; we laughed, we wept, we embraced! At

dawn there was a precious flag-raising ceremony as the Stars and Stripes and Union Jack were raised. It was not considered safe to leave them up, but we had seen them which some of the older folk had never expected to do again. There was not a dry eye in the entire assembly! At this time our central committee distributed among families and individuals most of the supply of raw rice that was on hand. How wise this was! In less than a week the Japanese had returned more determined upon our discomfort and starvation than ever, and it was this little store of raw food material that helped us hold out until our deliverance came.

On Washington's Birthday air activity began in earnest. This time the planes came close. A series of P-38's zoomed out of the clouds and released bombs on our side of Mt. Makiling. This continued for about two hours. These two hours will long remain in my memory as the longest hours in my life. As we watched flames in another camp, we vaguely wondered "would ours be next?"



CHAPTER III

Rescue



WE WERE READY for the seven o'clock roll call as usual the next morning and the gong had just sounded summoning us to appear in the roadway in front of our barracks where we lined up four deep each morning and evening to be counted by the guards. Suddenly we heard the cry of "PARACHUTES! PARACHUTES!" We dashed out of the back doors and looked eastward. There they were, descending from nine great planes slowly and majestically opening as they were silhouetted against the gloriously tinted eastern sky! Spellbound, I watched those human pendulums, waving gently as they slowly descended, each one making a perfect target for a Japanese rifle, and I was overwhelmed by the thought that each of those precious lives was being risked to save us! Not a rifle was fired, not a life was lost during this daring feat. The Japanese had been taken completely by surprise!

As soon as we dared we crawled under our beds to see Filipino guerillas, poorly dressed, and many of them crudely armed, popping up from ditches and from behind trees. Looking cautiously this way and that, one of them approached our door calling out to me, "Any more Japs around here?" I assured him I knew of none and he rushed toward me with outstretched hands, crying: "Congratulations! Now you're FREE!" The emo-

tions of that moment cannot be described. Nor of the next moment when the biggest, huskiest American boy I ever saw came alongside our barracks from the other side. How he was cheered! He acted a bit embarrassed, but glad and proud, too, as he announced, "Get ready to leave within five minutes. We're getting you out of here! I'm glad I was one of the first ones out and into the waiting amphibian tractor. I'm glad I was close enough to that dear boy from New York to see his eyes fill with tears as he watched us get in, and to hear him say, "I'm so thankful to see you looking as well as you are."

It took us two hours to cross Laguna de Bay. We were under fire most of the way. Then we waited for trucks for a while and it took us another two hours to reach our new camp, this time under the Stars and Stripes where it did *not* need to be lowered! How kindly and considerate we were received! With typical American efficiency we were registered, our names checked off on an alphabetized typewritten sheet! Uncle Sam had been expecting very ME! My name was written there! This meant much to know that as individuals we mattered to our country, and this added a deeper meaning to American citizenship. After we were given some food and supplies, we were taken to one of the prison barracks in New Bilibid

and assigned a cot and two army blankets. After that we were ready to settle down for six and a half weeks of eating and sleeping while we waited for the transport to come which would take us home.

We were glad for the opportunity of a "close up" of our American Army. They are a wonderful lot of men! We eagerly sought for opportunities to express our gratitude to individual members of the Air-Borne and Am-Trac divisions who so successfully effected our rescue. They usually replied: "Oh, that was nothing—just a part of the day's work," or "It gave us more thrills than it did you!" One said it was the biggest event of his war experiences going right into the enemy camp and making off with more than two thousand of their prisoners. They had been told of the hazard of the undertaking and that they should not be disappointed if they succeeded in bringing only 75 per cent of us to safety—but they brought 100 per cent.

Not until two days later, as we attended the chapel service, led by one of the chaplains, did I

realize fully from what we had been saved. He told us that before leaving the lake shore that morning to come for us, the Am-Trac division had paused for prayer, led by their chaplain, that God would help them to get there *in time*. MacArthur's men had received inside information that the roll call that morning was in reality the time set for opening machine-gun fire on us. I had heard it as a rumor but had not believed it. Now I did. We were touched to see in the paper the following day General MacArthur's own words, "*God surely helped us in our undertaking today!*"

On April 9, we were taken to our transport. I'm glad to know the inexpressible joy of seeing the peaceful shores of home after the hell of war!

I used to think I realized that I was "not my own but was bought with a price." I realize that more fully now and in a double sense; not alone the Saviour's precious blood was shed for my redemption but the blood of countless American boys whose lives were laid down bravely and freely that the Philippines might be redeemed. My future *must* prove my gratitude!

A New Chapter in the Philippines

The leaders of Filipino Methodism voted on July 13 to adopt the world-wide Methodist "Crusade for Christ." On the preceding day they had carefully considered their problems of rebuilding ministerial and lay leaders, of training new leaders and of religious education in the local church. They had also been challenged by Bishop D. D. Alejandro to build a Christian world order.

(See October issue *The Methodist Woman* for more detailed plans)



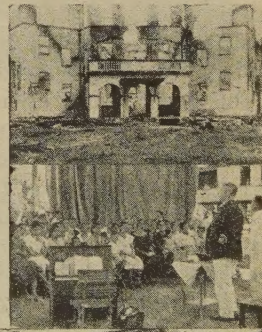
DESTRUCTION IN THE PHILIPPINES

(left) Hugh Wilson Hall, Manila, before bombing

(right) After bombing

(left) Raising the American flag again over the Philippines
(Ewing Galloway)

(right) Bishop Lee conducting a service in the Philippines
(Methodist Prints)



(Three Lions)

Scenes of home and market life in Philippines

(Three Lions)

Who Gives Himself With His Gift¹

By MARION E. CONROW

THE *Crusade for Christ* is over the top. The first phase of this tremendous movement is definitely a success. Sums of money for reconstruction for war-torn areas and for war-affected communities in the homeland are rolling. Twenty-five million dollars is apparently an easy "stint" for The Methodist Church!

But the Personnel Secretaries of the Board of Missions are desperate! From every field come requests for new workers. On the foreign field at least three hundred men and women are needed in the next three year just to keep the missionary forces where they are now, just to hold the line. Many more missionaries must be found if any forward step is to be taken. On the home field the needs are just as urgent.

The Personnel Secretaries are desperate. They need people! They cry, "Give yourselves with your money. It is only people who can make these dollars alive!"

Interest in postwar work is very deep among the young women of the church. They are constantly saying that they want to do reconstruction work. And to that the Personnel Secretaries always answer: "The missionary program of the church is the most permanent form of reconstruction, rehabilitation, and reconciliation being done in the world today. The church has been doing it a long while. The church did not wait until the time of this great world crisis. Missionaries have been making this their business through many years."

How can young people prepare themselves to do this vital kind of reconstruction work? The church needs young women who have had the broad basic general education given in a regular four-year accredited college where the normal problems of young people have been faced and solved in a Christian way. During this time of college life there must be chosen some line of professional work, because—

Missionaries do Everything! They are teachers—with specialization in every line and at every age level. They are social workers, trained for urban or for rural work, for group or for case work. They are specialists in homemaking and in child care, training women and children, as well as men, that Christianity must be real at home before it can be real in any other human relationship. They

are deaconesses, ministering in local church situations, in defense areas, in institutions, in rural areas. They are counselors and relief workers of every kind; they are nurses—with many types of professional specialization whether as public-health nurses, general nurses, or nursing education. They are laboratory technicians; they are doctors with all the range that this profession offers. They are teachers of special subjects: music, Bible, physical education. They are recreation directors. *They do Everything!*

And more often than not, they are several of these at once, for though they are specialists, they must also be people of wide versatility and adaptability. Many skills have to be at their command. Emergencies arise; missionaries, like soldiers, must be ready for everything. On every field, at home and abroad, awaits the challenge of the unpredictable, the unexpected. Even for our pioneering forefathers, no greater opportunities awaited than those which now confront the alert, keen young women of the church.

The needs of the world are on one side! On the other are the splendid young people who answer these needs. The Personnel Secretaries wish a finger could be pointed at every devout young Christian woman—a finger which pointed with challenging poignancy, and a voice which cried: "There are jobs to be done! You could do one of them!"

These are not easy jobs. They demand strong, capable bodies; active, keen, well-trained minds; tender, warm hearts; thorough preparation and proved ability. They demand a personal commitment to Christ and to all he means to the desperate needy folk of the world.

For such young women the missionary program of the church offers a thousand avenues to do the most tremendous and most important piece of reconstruction and rehabilitation that has ever challenged the people who call themselves by the name of "Christian."

THE FIRST STEP

For further information write to Miss Marion Conrow and Miss Alice Murdock, Personnel Secretaries, 150 Fifth Ave., New York 11, N. Y.

¹ Reprinted from *Candle Beam*, the official magazine of Kappa Phi, The National Methodist Girls' Club.



**Nurses at home
and abroad
are needed**



**Teachers
at home and abroad
are needed**



**Children's workers
at home and abroad
are needed**



**Settlement workers
at home
and abroad
are needed**



**Recreational workers
at home
and abroad
are needed**



Deaconesses



Counsellors



Administrators

Are needed at home and abroad

(Pictures: Methodist Prints)

This Is Alaska

By MRS. FRED C. REYNOLDS



(Editor's note: Mrs. F. C. Reynolds and Mrs. Robert Stewart attended the annual session of the Alaska Mission Conference, Metlakatla, Alaska, May, 1945, and visited Alaska generally, studying the opportunities for the future of the work of the Woman's Division of Christian Service.)

IT IS 9:30 AT NIGHT. The sun is shining brightly. Hammers are pounding on a building near by, taking ad-

vantage of the long hours of sunlight. This is Alaska, different, unusual, busy, changing, growing.

Finding our way by train, boat, small pontoon plane, larger pontoon plane, five-passenger land plane, steady Lodestar, and twenty-passenger Douglas queen of the skies, from teeming Eastern cities of the States, over open water and stern mountain ranges, through craggy passes and along great glaciers, riding smoothly in clouds at times or bumping with changing air currents, we have come to rest at last in the towns and villages of this faraway part of the United States. We have been here about four weeks.

War has many by-products. One of them is the opening of the geography books to the man in the street. As late as the spring of 1939, a general in the Army Air Corps confessed to a Congressional Committee, "Alaska is away off by herself. We do not know anything about Alaska." This has been the extent of information of Mr. Average Man ever since 1867, when Secretary of State Seward purchased Alaska from Russia for \$7,200,000—believed then an exceedingly wasteful "folly." Undoubtedly it could not have been foreseen that seventy-five years later the income of that section of land would be approximately \$100,000,000.

But the bombs that fell on Pearl Harbor, and later on the Aleutian Islands, the long, beaklike chain of islands reaching from the main peninsula toward Japan, have cracked that ignorance. They sent the Army scurrying to every strategic point in that vast collection of rocky or verdant islands, into the mountain ranges and coastal inlets, into inner valleys and tundra plains until in one short year about one hundred air bases were built and manned and forts erected filled with thousands of soldiers drawn from all directions. Papers and

magazines bloomed with pictures of the land. Business ventures tested the temperature of the economic stream. So at last a new realization is abroad of the size, the strategic location, the possible part, this remote place may play in tomorrow's world.

Even on one who has known Alaska fairly well, its size still makes an impression, for it is one-fifth that of the entire continental United States. It is rightly named Alaska from a native word meaning "The Great Land." From its eastern borders stretching like a huge head on a neck, to the western shores, it is as far as New York to San Francisco. Traveling in the month of May from flower-flecked fields of Juneau, the capital city, across three great mountain ranges and miles of desolate tundra, to stand finally on the ice-bound coast of Bering Sea and watch the attempted rescue in the twilight of midnight of a man and dog team adrift on an ice floe, one realizes keenly that Alaska is a big, strange country and that New York is far away.

Russia however, is near. Out there between the America-Russian Diomed Islands, a very few miles through the fog and mist, is the International Date Line where tomorrow and today are one. Alaska has been called the "Bridge to Asia." Those Diomed Islands face each other only two miles apart; the mainlands are but sixty miles apart. Esquimos have been known to cross on the ice between, and a recent epidemic of diphtheria in Nome has been officially stated as coming to us from Siberia. Indeed, Russia and Alaska are neighbors.

We have just come from the sessions of the Alaska Mission Conference of The Methodist Church, held there in a "cathedral-type" church, built by the Indians. There are nine points in Alaska where The Methodist Church is doing valiant service, several of them in isolated or remote spots. For three days the ministers and their wives and a few delegates came together for counsel and inspiration under the guidance of Bishop Bruce Baxter. No conference delegation was ever more royally entertained than were we with feasts of food prepared by the women of the church, and with lovely music by a highly trained choir. It was a rare experience, one to be cherished.

The others of the 73,000 population are "Out-

siders," residents from the States. Many of these are transients. Alaska is as yet too much regarded as a "treasure box," a region from which wealth can be taken, or a place where seasonal employment is sure, or a heaven of bears and rainbow trout for those who hunt and fish. Out of the "treasure box" absentee ownership flourishes, especially in the salmon-fishing and gold-mining industries. An itinerant body of workmen come as a summer tide into the coves where the canneries stand, and recede with the winter ebb back into their winter homes. It is reported that in 1939, not more than 13 per cent of the pay roll in the canning industry went to native workers. In Nome, too, this spring, there has been expectancy in the air, for the first boat to arrive brings four hundred workers for the near-by mines.

All this adds up to an unstable economy. Rents have skyrocketed. Dwellings are at a premium. Native goods have doubled in price. Food prices are high. Fresh milk, when obtainable in the interior, is twenty-five and thirty cents a quart. Local town papers of two or four pages are ten cents. A manicure in a northern town costs two dollars. Some day, it is hoped, in the ebb and flow of peoples, there will be wise men who will see the possibilities of the immense untapped forests of the south, or of the minerals in the gray rocks of the mountains, or of the plant life that grows prodigiously in the long hours of summer light; and having seen, they will act. Then Alaska will become a land alive, a truly peopled land.

This looks toward the future which four factors will largely determine. The first factor—the full development of natural resources mentioned above—depends upon the second—the opening of roads and the establishing of air lines. Goods may be produced, but goods must go to market to become wealth. If geography explains Alaska today, science holds the key to tomorrow.

But the spanning of the continents by the commercial air lines may be of greater importance. It is seven thousand miles to Moscow going over the top in Alaska; it is twelve thousand miles by

way of San Francisco. Could this mean to say that neighborliness sometimes may be a quicker way to unity and peace than agreements written on paper not to fight?

The final factors for the future are political and spiritual. What will government do in Alaska? Can the church make a contribution? Under the capable leadership of Governor Ernest Gruening, Alaska herself is giving mature attention to the problems of good government: the stabilizing of its economy, proper housing and school facilities, public health and social welfare. It is well known that tuberculosis is too prevalent among native peoples especially. There is an oppressive need for hospital care for these so afflicted. In the Department of Social Welfare is the record of needed homes for more than five hundred children. The situation is being approached intelligently, but the task is great.

In this connection The Methodist Church has been glad to help in the years past, and will continue so long as there is need. The Jesse Lee Home for Children, established at Seward in 1925, has earned a remarkable reputation by giving to Alaska boys and girls of finest character. Closed because of the war, in 1942, it is soon to be reopened. Renovations are now being made. In such future leadership of moral and spiritual strength lies the ultimate good opening of Alaska. Two hospitals, not nearly what the church would like to provide, are doing splendid work in the field of health.

Washington, D. C., is many miles away, yet much of the outcome of the present stirring in Alaska depends on what the federal government will do with this strategic, giant land. Surely, now with distance greatly eliminated, and our gates opening into Asia's yards, Alaska should be brought into the sisterhood of states.

As we leave Alaska, again it is night. The mid-night sun is sinking. A half hour later the same sunset is sunrise. The old day is gone. The new day is here. This is Alaska, a new land rising from the old—stronger, brighter, waiting to serve a new world.



Youth group in church in Alaska; happy children; an airplane view of Nome

Uprooted Experience Pursuing Uprooted People¹

By H. PAUL DOUGLASS

A VAST BUT ESSENTIALLY UNMEASURED movement of people from place to place in the States is under way as the result of the nation's participation in the Second World War. Its dimensions can be judged only from certain net results that record the influence of a variety of population factors.

From April 1, 1940, to November, 1943, the nation lost 4,000,000 of its civilian population (3.1 per cent). Between 8,000,000 and 9,000,000 men had been put into the armed forces, but the difference was accounted for by the excess of births over deaths, immigration from other countries being virtually negligible.

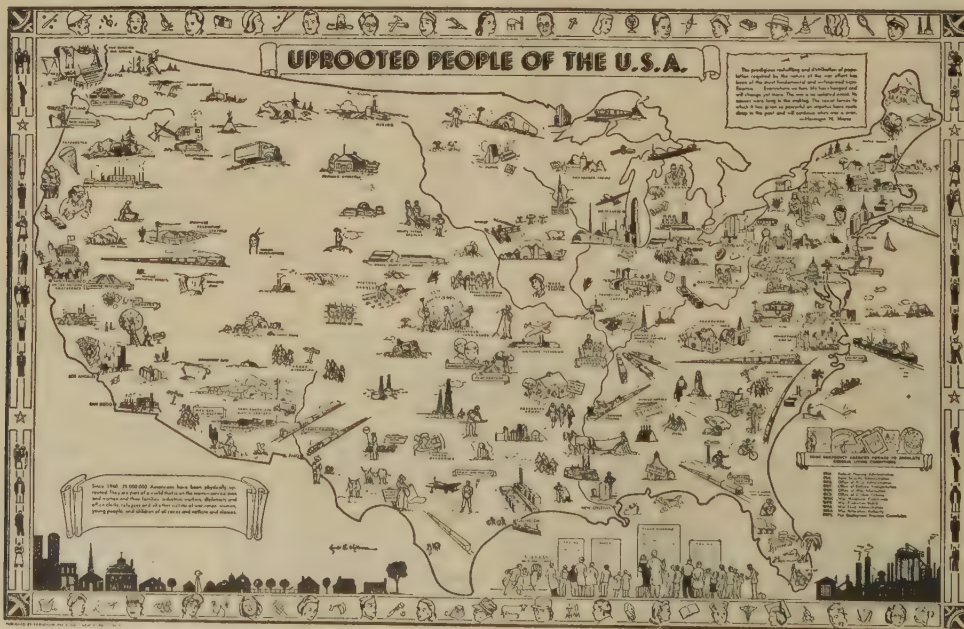
All sections of the nation shared in the loss except the Pacific Coast. The states showing greatest absolute gains of population were California (over 1,000,000) and Washington. Maryland, District of Columbia (24 per cent), Nevada (20), California (15), Arizona (15), Washington (11). Such growth was unprecedented for a period of only two and a half years. States showing the greatest loss of population were North and South

Dakota and Montana, with corresponding similar losses in most of the adjacent prairie and mountain states. The greatest absolute losses, however, were in the heavily populated states. New York lost approximately 1,000,000 population and Pennsylvania 622,000.

The most significant part of the census data relates to shifts of population in the cities and counties of 137 metropolitan districts. These districts include the thickly populated areas surrounding cities of 50,000 population and over, and represent somewhat more than half the total population of the United States. Eighty-two of them, or 60 per cent, increased in population between 1940 and 1943, their gains aggregating 3,400,000. Los Angeles, San Francisco, and Detroit as producing centers, and Washington as the promised land of migratory officeholders, led the procession. But fifty-five metropolitan districts, or 40 per cent, lost population, pulling down the net gain for the metropolitan communities as a whole to about 1,500,000.

Practical church programizing as a basis for Christian ministries must, of course, hunt out all the particular localities that have experienced heavy shifts of population—whether increasing or decreasing—both within the cities proper and

¹From *The City Church in the War Emergency*, by H. Paul Douglass. Supplementary material for course, "The Church and Uprooted Americans." Price, twenty-five cents. May be secured from Literature Headquarters and Distributing Offices. Used by permission Missionary Education Movement.



Decorative map in color depicting the movement of people. Size 34½ x 22½ inches. Price, 25 cents (Obtainable at Literature Headquarters and Distributing Offices.)

their adjacent districts. This, however, does not conflict with the more general fact that war movements of population have, on the whole, intensified in urban areas where concentration of population was already great—those of the South and West, for the moment, enjoying the most rapid growth.

This additional concentration of population in metropolitan districts means that population movements are bringing more and more people into an order of life that accepts rootlessness as a permanent status. It is not the mass nor even the severity of the place-to-place movement that constitutes its social problem and challenge, but rather the fact that it is herding so many people into an unstable urban world.

Cities have come to live under the expectation of impermanence. A community meeting of young home owners in a new and desirable Philadelphia suburb was trying to decide what kind of shade trees to plant on their street. They unanimously decided upon poplars because, they explained, "none of us will be here by the time an elm can grow."

All of this means a shift in the basic principles of human relationship. The people with whom city dwellers attempt to deal as fellows are, in reality, only partial persons, known superficially in only one or two aspects of their being—not the full-rounded persons who make up the face-to-

face farm and village community. Endless groupings may develop on the basis of common interests, from stamp-collecting or dog-breeding to any one of a large number of cultural or religious isms. But they lack deep roots and do not involve the whole person in permanent basic fellowships.

The existence of so many people on the move, the spotty character of their movements—which pile up population in some places and withdraw it from others—the temporary character of much of their settlement anywhere, and the uncertain future that they face, constitute a high challenge to the Christian church.

But beyond the challenge of the church as an institution is the particular challenge to the Christian mind, heart, and will to enter with the uprooted people into new realms of adventure and the discovery of new pilgrim goals. If Abraham, Isaac, and Jacob could dwell in tents that they made into abodes of faith, the same thing must be true for dwellers in furnished and city apartments. Rooms must be found for the art of living and especially for living together in a crowded world. The experiences of trailer-camp life itself show that it may hold seeds of kindness, mutual appreciation, and community-building loyalties that can be translated into the terms of home and help to lay the foundations of more abiding cities.

MEMORIALS

Miss Meda F. Robertson. Word has come to us of the death on June 5, 1945, of Miss Meda F. Robertson, a retired deaconess, who had been living in Los Angeles, California, with her sisters. Miss Robertson, a graduate of the Chicago Training School, spent seven years working in Chicago and Milwaukee, and was then appointed to Cincinnati where she continued her service for twenty-five years until her retirement in 1934.

Miss Ellen Slear. Miss Ellen Slear, one of our retired deaconesses who has been living at the Methodist Home for the Aged, Cincinnati, Ohio, died June 21, 1945. She secured her training at the Cincinnati Missionary Training School and The Christ Hospital and spent her years of service as a nurse in Cincinnati.

Miss Mary E. Whitehead. Miss Mary E. Whitehead, a deaconess-nurse, died June 27, 1945, at

Bancroft-Taylor Rest Home, Ocean Grove, New Jersey, where she had resided since her retirement. She was graduated from Sibley Memorial Hospital, Washington, D. C., in the Class of 1904. Ten years of service were given in Troy Conference, the other fields included Ocean Grove, New Jersey, Washington, D. C., and Albuquerque, New Mexico.

Miss Emily K. Judd. At Sunset Cottage, Bancroft-Taylor Rest Home, Ocean Grove, New Jersey, Miss Emily K. Judd died June 3, 1945. She had resided in Ocean Grove since her retirement twelve years ago from the Lucy Webb Hayes National Training School, Washington, D. C. Miss Judd served as a parish deaconess in Columbus, Ohio. Later she returned to the Training School in Washington to serve as housemother at Rust Hall, remaining there for twenty years.



SAVE NOW
FOR YOUR OFFERING
for
Week of Prayer and Self-Denial
October 25-31, 1945



SPECIAL GIFTS ARE NEEDED FOR

Children's Unit, Newark Maternity Hospital
El Paso, Texas

Deaconess Retirement Fund

Hostel for Women and Girls

Moravia, Liberia, Africa

Expanding Work for African Women and Girls

Let us deny ourselves, that these needs may be met.

WEEK OF PRAYER OCTOBER

Special gifts are needed for . . .

1. **Children's Unit, Newark Conference Maternity Hospital, El Paso, Texas.** Freeman Clinic was established in 1920, in connection with the settlement center in South El Paso, which serves Mexican people of that section.

But more than a clinic was needed in that crowded section. Hospital facilities were difficult for Mexican women to use, even when their prejudices could be overcome. In 1937 a wing was added for maternity cases. The approximately 400 babies who are born here annually are given a fine start in life. Sick-baby, well-baby, prenatal, dental, medical, and surgical clinics are held at the clinic every day. This is a busy health center. A children's unit is needed desperately. *Methodist women will have an opportunity to provide this through their Week of Prayer and Self-Denial offerings this year.*

2. **Deaconess Retirement Fund.** A recent report of the director of one of our rest homes closes with these words: "No one counts the idea of growing old, but to meet gracefully is an art to be coveted. The slogan of the household is 'Keep busy and you will be happy.'"

Methodist women will have an opportunity to provide for these needs.





SELF-DENIAL

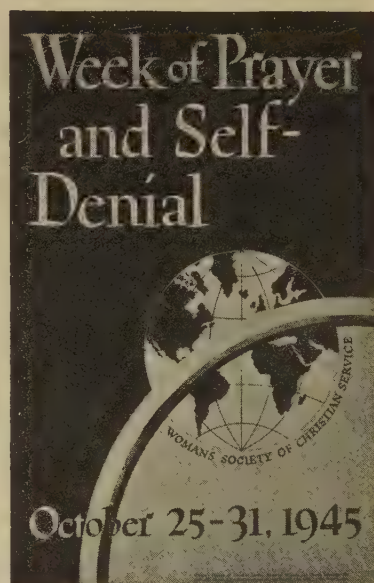
, 1945

a adequate retirement fund for these saints of the church through the Week of Prayer and Self-Denial offering.

Hostel for Women and Girls, Monrovia, Liberia. The new venture made by the Executive Committee of the Woman's Division of Christian Service at its meeting in September, 1944, was the decision to begin work in Liberia, where the church has suffered from lack of adequate work for women. The Methodist Church sent its first missionary, Melville Cox to Liberia in 1833, and the church has continued work there through the years.

To implement the decision to enter Liberia, the Woman's Division voted that Africa should receive the foreign portion of the Week of Prayer offering for 1945, and that the largest single object would be the building and equipping of a hostel for women and girls in Monrovia in connection with the College of West Africa. The remainder of the offering designated for foreign work will be used for expanding work for African women and girls. Methodist women will have an opportunity to provide for these through the Week of Prayer and Self-Denial offering.

Let us deny ourselves, that these needs may be met.



September, 1945

Women At Work For A New World Order

By

THELMA STEVENS, *Executive Secretary*

“WE URGE Methodist women to seek to develop a deeper personal prayer life to give guidance and direction to their action, and a sense of brotherhood to their motives.” This sentence was one of the basic recommendations in the Findings of the Workshop on Christian Social Relations, conducted at Mt. Sequoyah in July as a regular part of the Jurisdiction School of Missions and Christian Service. The spirit of this recommendation must permeate our thinking and planning as we face the challenge of a practical program of *Social Action*.

The Christian church is developing a growing imagination and new courage to face the complex issues of human relations in this changing world. Marguerite Harmon Bro says that through social action “the church is finding its soul again.”

What is this *Social Action* that helps the church find its soul again?

Social Action is Christian women working to make it possible for “170 boys and girls—white, Negro, Japanese-American, and Filipino”—to participate freely and happily together in a vacation school in a Methodist church in Chicago, or Louisville, or New Orleans.

Social Action is the church woman writing her Senator and urging him to support without reservation the San Francisco Charter and every other legislative proposal that forwards world co-operation and outlaws war.

Social action is church women studying employment practices in their community and taking steps to remove discriminations against Negroes, Jews, Catholics, Protestants, women, Conscientious Objectors, or any group being unjustly treated, and furthermore working for the passage of the FEPC legislation.

Social Action is church women working with other community agencies to outlaw unwholesome recreation from the community and to provide a broad, wholesome program of leisure-time activities for all peoples in the community.

Social Action is church women seeking ways to understand and co-operate with the great organized labor movement in promoting democratic practices and safeguarding the welfare of all workers.

Social Action is—you and I working at the job of building a better world.

Recognizing the need for finding better ways of working for a New World Order, the summer program of the Department of Christian Social Relations and Local Church Activities in the Woman's Division has centered on the general aim of studying Ways of Building Public Opinion and Effecting Social Change. Two major channels for reaching the leaders of the Woman's Society have been used, namely, the National Seminar on Christian Social Relations, and the Workshops and other groups in the Jurisdiction Schools. Some Conference Schools have also given attention to this crying need.

The DePauw Seminar

The Fourth Annual National Seminar sponsored by the Department of Christian Social Relations and Local Church Activities was held at DePauw University, June 26-July 6, 1945. There were 47 women in attendance, representing the six Jurisdictions, and 37 Conferences. The attendance from Jurisdictions ranged as follows: Western, 2; South Central, 2; Central, 9; Southeastern, 6; Northeastern, 3, and North Central, 25.

The two-weeks' program was built around the general theme, “Ways of Effecting Social Change With Special Reference to World Order.” Major attention was given to this topic in relation to Dependent Peoples, Uprooted Peoples, and Family Security. The findings from these workshop groups point the way toward a broader program of social action in the whole field of World Order and the Church's Ministry to the Family.

The last three days of the Seminar were given entirely to a study of how other agencies, including government, labor, and community agencies, are working to build public opinion and effect social change. Out of these rich resources of leadership, the ideal setting provided by DePauw University, and the fellowship of common purpose in the group, came inspiration and practical help for the women in attendance.

The complete Findings of the Seminar will be sent to all Conference Secretaries of Christian Social Relations and Local Church Activities, and

the Wesleyan Service Guild, with the hope that they will make use of the suggestions outlined in the promotion of the program in their Conferences.

Workshops in the Jurisdiction Schools

In each of the Jurisdiction Schools, with the exception of the North Central, was held a Workshop on Practical Ways of Building Public Opinion in the realm of World Order and the Church's Ministry to the Family. Because of war restrictions, which limited the number in attendance at Racine, the North Central Jurisdiction School requested Conference Secretaries of C.S.R. and L.C.A., to go to the National Seminar at DePauw, where they had additional sessions with their Jurisdiction Secretary, Mrs. A. R. Henry.

As an outgrowth of the several workshops came specific guidance to leaders in the field of Christian Social Relations and Local Church Activities. There came also a greater awareness of the need for making special leadership training available to all district and local secretaries of C.S.R. and L.C.A. Special plans are under way to meet this need, and as soon as the war emergency has passed an intensive program of cultivation in this area will be promoted. In the meantime a beginning was recommended by the Woman's Division at the June meeting of the Executive Committee. This recommendation called for the selection by each Jurisdiction of at least one conference within its bounds, where District Institutes or Workshops on Christian Social Relations might be planned with local and district leaders in attendance, and where special attention would be directed to one of such issues as Family Security, Labor and the Church,

Alcohol Education, or Demobilization Problems. Such Institutes or Workshops should be planned with and for all racial groups in the district sponsoring the program. Special program suggestions will be available at the office of the Department of Christian Social Relations and Local Church Activities, 150 Fifth Avenue, New York 11, N. Y.

New Materials

1. The new pamphlet entitled *Basic Christian Imperatives for a New World Order*, by A. E. Barnett, should be available by September 1, and should be ordered by every Secretary of Christian Social Relations and Local Church Activities, and studied by as many women as possible in each local society. This pamphlet should prove to be one of the most effective and far-reaching *informal studies* of the Bible that women have access to. It will point the way toward an effective program of Social Action based on the Christian ideal. Order at once from Literature Headquarters.

2. *Free Leaflets*. Order the following at once in sufficient quantities for wise distribution in your Society and Church:

The G. I. Bill of Rights.¹

The San Francisco Charter.¹

3. Labor Sunday Message,² \$1.50 per 100.
Information Service on American Labor, 1944-45; 5 cents per copy, \$3.90 per 100.
Order from Federal Council of Churches, 297 Fourth Avenue, New York 10, New York.

¹ Obtainable at Literature Headquarters and Distributing Offices.

² The Labor Sunday Message should be read by your pastor on Labor Sunday. If these copies have not been secured for that purpose, order same at once and ask your pastor to observe Labor Sunday at a later date.



Christian Social Relations Seminar Group at DePauw University, including Dr. E. R. Bartlett of DePauw University, and Miss Talitha Gerlach of the National Board of the Y.W.C.A., two of the keynote speakers on the opening day.

Field Workers



Kathryne J. Bieri

THE Woman's Division of Christian Service is happy to introduce two new field workers: Miss Kathryn J. Bieri, of Philadelphia, Pennsylvania, and Miss Vivienne E. Newton, of Houston, Texas.

Miss Bieri is a graduate of Taylor University and has her M.A. from Temple University. She has traveled extensively. She taught a few years in Woodstock

School, India; spent a year in South America, and has visited China, Japan, Korea, the Philippine Islands, as well as all sections of America. She is an excellent speaker and has been in demand by other denominations as well as by Methodists.

Miss Newton has her B.A. degree from Wiley College and her B.R.E. from Gammon Theological Seminary. She taught in Central High School, Jefferson, Texas, for five years and then joined the staff of the Home Missions Council of North America, working in Belle Glade, Florida, where she has been giving splendid service in migrant work. She has served as president of the Young Adult Fellowship in Texas Conference and has had experience also as supervisor of a daily vacation Bible school.

Mrs. F. B. Godfrey's duties will be changed somewhat beginning September 1. At that time she becomes "Field Worker with special duties." With the Executive Secretary and the Secretary of Missionary Education she will plan the itineraries of field workers and missionaries, correlate and and-develop field work throughout the Conferences, and give as much of her own time as possible to field itinerating.

It is with great pleasure that we announce the addition to the staff of two new field workers and the further development of field cultivation through new plans and procedures.

MRS. ELOISE

A. WOOLEVER.



Vivienne Newton

Inter-Conference Meeting

September 21, 1945

A SPLENDID PROGRAM has been prepared for the first fall meeting of the Inter-Conference group. The theme of the meetings for 1945-46 will be *Next Steps in Making a Christian World*. Program for the day is as follows:

10:30 A. M.

Devotions—New York Conference.

"Next Steps in the Crusade for Christ," by Bishop Fred Pierce Corson, Philadelphia Area.

"Next Steps in the Philippines," by Mrs. Otis Moore, executive secretary, Foreign Department.

"How to Observe the Week of Prayer," by Mrs. Noreen Dunn Tatum, executive secretary, Home Department.

2:00 P. M.

A Panel Discussion—"Next Steps in Making a Christian World Order." Miss Thelma Stevens will preside over panel. Mrs. E. R. Bartlett, Miss Dorothy McConnell, and Mrs. Harper Sibley, president United Council of Church Women, will participate in the panel. All of these women were representatives at the San Francisco Security Conference.

MRS. A. C. BRADY, *Chairman of Program*.

Miss Eicher to LeRoy Cotter

MISS MARJORIE Y. EICHER, assistant treasurer of the Department of Work in Home Fields, Woman's Division of Christian Service, was married on April 21 in Christ Church, New York City, to James LeRoy Cotter, Jr., U.S.C.G., Sp. 2/c. Dr. Ralph W. Sockman, pastor of the church, performed the ceremony, assisted by Dr. A. J. Moncrief, Jr., of Montreal, Canada, a former pastor of the bridegroom in Tampa, Florida.

The bride is the daughter of Mr. and Mrs. Russell E. Eicher, of Worthington, Ohio, and before coming to New York held a position in the office of the late Mrs. Jennie H. Freeman, treasurer of the Woman's Home Missionary Society, in Delaware, Ohio. Before entering the service, Mr. Cotter, who is the son of Mrs. James LeRoy Cotter of Washington, D. C., and the late Mr. Cotter, was a claim adjuster for the Liberty Mutual Insurance Company of New York. Mrs. Cotter will continue in her position with the Woman's Division while her husband is in the service.

Methodist Women Honored at Commencement

AT THE COMMENCEMENT EXERCISES of Illinois Wesleyan University, Bloomington, Illinois, June 1, 1945, Mrs. J. D. Bragg, president of the Woman's Division of Christian Service, was honored with a degree of Doctor of Letters of Humanity. At the same ceremonies an announcement was made that an Ida Haslup Goode Chair of English Literature had been made possible through the gifts of many friends in recognition of the services of Mrs. W. H. C. Goode as president of the Woman's Home Missionary Society.

The citation for both of these events is significant because they reflect the appreciation of college and friends of the leadership of these women and of the organizations which they represent.

In awarding the degree to Mrs. Bragg, Dr. W. E. Shaw made this statement:

"We welcome you to this platform as the leader of one and a quarter million consecrated women who have caught the spirit of Him who "went about doing good," and inspired by love for him are seeking to minister to the underprivileged women and children of the world and to share with all women everywhere the blessings which Christ seeks to bring to all.

"The Woman's Society of Christian Service of which you are the national President, seeks to open windows through which the women of Methodism may look out upon the needs of the world, to enlist them in a fellowship of world-wide service, and to furnish a channel through which their gifts may flow to the far corners of the earth.

"When, a few years ago, the women of Methodism recognized that in the great task which confronted them there should be no boundary lines between those who seek to serve, no artificial separation between the fields to be served, but in spirit of unity they should move out into the

fields of need at home and abroad, they turned to you as their leader in this new venture.

"The wisdom of their choice has been evident. You have met the responsibilities placed upon you with rare insight, balanced judgment, far-seeing vision, and true consecration. Today women and children in every land are being blessed through the ministry of the Society of which you are a leader.

"As a recognition of your wise leadership, as a tribute to the women whom you represent, as a token of our joy in the work of Christian women whose ideals of service are so fully in accord with the ideals which Illinois Wesleyan University seeks to inculcate, by the authority invested in me by the Joint Board of Trustees and Official Visitors of Illinois Wesleyan University, it is my honor and privilege to confer upon you the honorary degree of Doctor of Letters of Humanity, with all the honors, rights, and privileges thereto appertaining."

Mrs. W. H. C. Goode received her Bachelor's Degree from Illinois Wesleyan University in 1894. In 1942 the Degree of Doctor of Letters of Humanity was conferred on her by her alma mater.

The proposal of raising an endowment fund for the Chair of English Literature at her alma mater as a permanent recognition of her outstanding service in educational and missionary fields won prompt approval among the friends with whom it was discussed. The idea was passed from friend to friend and the development of the fund went forward as a personal matter, not an organizational matter. This fund is now established in the amount of \$50,000 and becomes productive for the new academic year 1945-46. Dr. William Eben Schultz, head of the Department of English, has been elected the Ida Haslup Goode Professor of English Literature.

The Children's Service Fund

Beginning with October 1, 1945, children's offerings in additional sessions of the church school will be known as "THE CHILDREN'S SERVICE FUND." This action was taken by the Inter-board Committee on Missionary Education at its last meeting. The division of the fund and its method of handling remain the same as during the last quadrennium.

Through this offering the children are related in a definite way to the world-wide program of The Methodist Church. For full information secure the following leaflets:

The Children's Service Fund. Free.

When Children Give, 1945-46. 8 pages, illustrated. No. 166-B. Price, 1 dozen 25 cents; 5 dozen \$1.00.

Order from Literature Headquarters, 420 Plum St., Cincinnati 2, Ohio and distributing offices, or Department of Christian Education of Children, 810 Broadway, Nashville 2, Tennessee.

—Ruby Van Hooser, Secretary of Children's Work.

"Women in the Working World"

By MRS. H. W. BLAND DETWILER

THIS THEME WILL HAVE tremendous effect on us no matter where we live! Are you employed? Does your neighbor do part-time work? Have you discussed this problem with your family or friends?

Probably there is no program in all the twelve months in 1945 which will hold such a wide range for presentation! Plan carefully far in advance of your meeting! Suggestions for a working library ought to include: The program material, pages 99-104; *Leaves for the Healing of the Nations (Fifth Annual Report)*, read pages 146 to 153 (see more closely page 148—Section D, page 149—Section F); Pamphlet No. 1, *Local Church and Community Co-operation*.

I. INVITATIONS: (1) An attractive card on which is printed the lovely verse found on page 3 in above pamphlet—Date, Place, Time, or you may add, "How may four million women of The Methodist Church become invincible?" Find answer in October Meeting, 8 P. M., ——— Methodist Church. (2) Be sure to invite your Wesleyan Service Guild by formal invitation. (Better still, ask them to share in setting up program and carrying it out.) (3) If your group is small, invitation might read, "Come to our Woman's Society of Christian Service and tell us when women were first employed?" or "Who was the first woman doctor in the United States?" or "Abraham Lincoln said to a certain person, 'What, are you the little woman that caused this great war?' Who was she?"

II. ATMOSPHERE: (1) Charts and graphs of local figures concerning employed women will stimulate interest: How many women are employed in our church? In what types of employment? How many women employed in our town? In Margaret Applegarth's "Bound in the Bundle of Life" find charming and perfectly grand information for signs, posters, or unique ideas on page 116. (See all of "Fore-mothers"—I cannot urge strongly enough to own this book; price, \$1.50; order from Methodist Publishing House.) (2) Seated at a table one woman might have government postcards, pen and ink. Each person to write a note to their Senator



about some necessary piece of employment legislation. (3) Clothes worn by "working women"—nurse's uniform, riveter's uniform will add atmosphere.

III. PROGRAM: (1) A beautiful opening to the entire meeting might be the reading of the first three and last paragraphs found in above pamphlet on "Local Church," page 7. (2) Never allow women for one moment to feel that this is not a vital responsibility. Have a discussion or panel but allow outside members, not the chosen group, to

express their views. Or how would you like four or five representative employed women to present the subject from their experience. (3) List on blackboard, *How women may be Christian in their work*. (4) Conversation method might well be used on the two questions (page 100, Program Book) "What of the pacesetter?" "What of dual responsibility?" (5) Mrs. Ira Pimm, of Long Branch, New Jersey, Secretary of Youth Work, Northeastern Jurisdiction, has an excellent dramatic sketch "This Also Is War," price 5 cents and postage (Order from author.) Read Luke 9:23 as benediction.

IV. FELLOWSHIP: Distribute letters from word pertaining to *employment*. Have "the letters" spell the word (particular employment), then dramatize the employment. Ask Wesleyan Service Guild women to be judges of best dramatic effect. (You will have many a good laugh!) Serve simple refreshments by "Employed Waitresses." Pattern uniform from a well-known restaurant.

CHURCH CHRISTMAS PACKAGES

Read the article on Church Christmas Packages in the July-August *Methodist Woman*. Order your carton, or cartons, from Church Christmas Packages, 297 Fourth Ave., New York 10, N. Y.

When the order is sent state the name of your church and send \$1.00 for 1 carton; \$5.00 for 6 cartons; \$8.00 for 12 cartons; or \$15.00 for 24 cartons. This is to cover cost of carton, collection and care at the warehouse, packing and shipping overseas.

—Mrs. S. E. McCreless.

Greetings: To the Secretaries of Student Work

By DOROTHY A. NYLAND, *Secretary of Student Work*

*"Could'st thou in vision see
Thyself, the one God meant,
Thou nevermore would be
The one thou art—content."*

SINCE STUDENT LIFE TODAY is more topsy-turvy than usual, friendship with Christlike personalities is more important than ever before for the person away from home in a new environment. This is the opportunity for the Secretary of Student Work to prove herself a friend to the student away from home, the young person in the defense community, in the armed services, or in Civilian Public Service Camp or project. As a local secretary of Student Work, find out who these folks are and get the cooperation of the women of your church in inviting them into your church homes to get acquainted.

Young people at camps, conferences, and assemblies this past summer were inspired to dedicate their lives in service. Encourage them to go to college to prepare for their life work. Give them an opportunity to serve now in the church program. Our church desperately needs hundreds of young people who have caught the missionary spirit who will serve at home and abroad. Very often the decision to serve in this way comes through the friendship of someone who cares. You may be that person.

Before the young person leaves for college be sure you send the card of introduction to the District or Conference secretary of Student Work who will

see that he or she reaches the proper person on the campus. It is very important that this be done early.

As a District or Conference Secretary of Student Work it is important for you to know all the student workers, Wesley Foundation Directors, and the

Deans of Women at the church-related colleges so you may refer these cards to the right person. Do the ministers in your district or conference know of the program of the Methodist Student Movement and the student work of the Woman's Society of Christian Service? If we work together to help students to grow spiritually, we will be creating a world of tomorrow based on peace and good will, for the students of today will be the leaders of tomorrow.

*Lord, give me eyes that I
may see*

*Lest I, as people will,
Should pass by someone's
Calvary
And think it's just a
hill.*

Definite plans are important. Watch THE METHODIST WOMAN for these during the fall and winter months. One church has made World Communion Sunday in October a day of remembering those away from home. The Secretary of Student Work contacted families of students, or

those in service, inviting them to take communion in honor of those away. The names of such people were read as each family came forward. Part of the offering went for a project of the Methodist Student Fellowship Fund, having been previously arranged with the pastor.

The Open Door

**"Because thou hast kept my word," concise
and clear**

**The words ring out for listening hearts to
hear,**

"I have set before thee a wide open door

**Which never a man can close . . ." Ah,
more and more**

The meaning shines like ever-living flame.

"I know thee, thou hast not denied my name,

**I know thy works; because thou hast kept
my word**

I also will keep thee . . ." O blessed Lord,

How wonderful that open door which none

Shall close until all time and tide be done!

**If we have served thee well, Lord, we would
move**

Forward beneath thy guiding hand of love,

Beyond that door to wider, fairer fields

Of service and to far more golden yields,

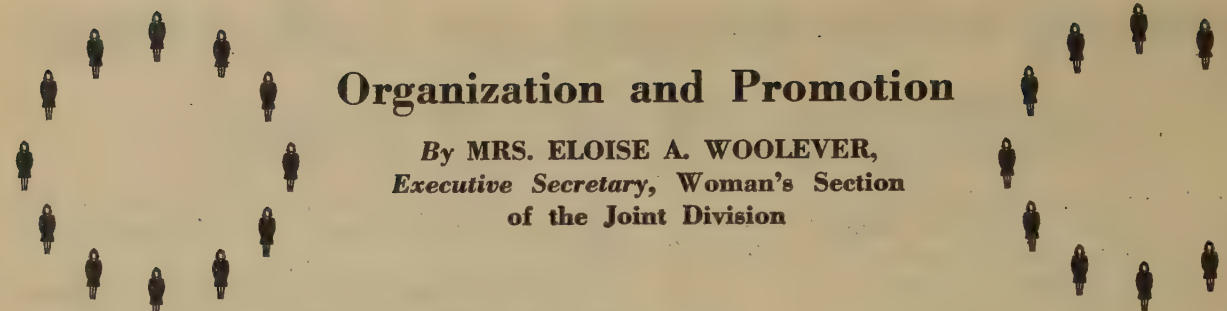
We would be overcomers, we would claim

**Thy word: "I will write upon them my new
name."**

Write thou that name upon our hearts if we

Have proven true ambassadors for thee.

—Grace Noll Crowell



Organization and Promotion

By MRS. ELOISE A. WOOLEVER,
Executive Secretary, Woman's Section
of the Joint Division

Circles

MRS. F. B. GODFREY

(One of the important parts of the organization of the Woman's Society of Christian Service is the circle. In small societies, of course, there is no need for division into smaller units, but in societies over thirty members the circle is a very important link in the chain.)

Because the circle is a part of the Woman's Society of Christian Service, one becoming a member of a circle becomes a member of the Society. In other words, circle membership is Society membership. This should always be made clear. Because through her experience as a field worker, Mrs. F. B. Godfrey has come in contact with many circles, we are asking her to summarize the purpose of a circle and to outline the test of a successful circle.—E. A. W.)

IN TIMES past, circles have functioned primarily as planning and collection agencies for raising funds. This is one of the functions of circles but as we consider the further outreach of the Society's work, we recognize that building fellowship, creating attitudes, policy opinion, and church loyalty is a major responsibility as well as a wonderful opportunity for the circles. To that end, we are listing some objectives for the guidance of circle leaders as they plan for 1946:

1. To recruit membership.

The circle is the *cultivation ground* for "selling" the Woman's Society of Christian Service to the women of the church. When we consider that less than one third of the woman power of the Church is enlisted as members of the Society, we see great opportunity in this field. We suggest that each circle set as its goal "Each one, win one." With this in view, each circle meeting should have *selected, invited* guests.

2. To create a new faith in the bigness of our task.

3. To recognize the supreme worth of the individual, discovering abilities, talents, and utilizing every opportunity to challenge women to more consecrated service.

4. To deepen the prayer life through practice of individual and group praying.

5. To become familiar with the types of work we do, where and how, using as resource material*:

*All obtainable at Literature Headquarters and Distributing Offices.

Do You Know Makers of the U. S. A.?, Our Work, Leaves for the Healing of Nations (Fifth Annual Report) as well as *THE METHODIST WOMAN* and *WORLD OUTLOOK*.

6. To use programs which appeal to *young women*, or women *interested only sufficiently* to "come and see," building around possible activities in local problems, religious current events (use a few minutes in each meeting for discussion of community and world conditions), some area of Christian social relations, et cetera.

7. To gather funds, using every opportunity for cultivation of Christian stewardship.

8. To major on one project each quarter, converting your findings into action. These projects might be:

Make a survey of your women who vote. Broadcast your findings throughout the Society, urging every woman to accept citizenship responsibility.

Work on race attitudes.

Study to show people new ways of building the Kingdom through literacy, public health, et cetera.

Sponsor child care while young mothers attend meetings.

Make application of the phases of the CRUSADE, accenting personal evangelism.

Study progress of United Nations Charter and plans for peace.

Test of a Successful Circle

Does it give a spiritual lift?

Does it have something of information?

Does it make for fine fellowship?

Is it a means for cultivating right attitudes and church loyalty?

Does it carry a worthy portion of the financial obligation of the Society, keeping in mind a balance between local interests and larger vision?

Is it making progress in creating loyalty to the cause before personal preference?

Is it making progress in co-operation, tolerance, teamwork?

Is it ready for changing personnel at the end of the year? (IMPORTANT.)

Suggested Guidance for the Study of the Course, "Families in a New World"

By MRS. HELEN B. BOURNE, *Secretary*

Text for topic: *Packet, "Families in a New World."*
Price, 65 cents. Obtainable from Literature Headquarters and distributing offices.

Supplementary Material:

Christianity and The Family, Ernest R. Groves. Price, \$2. Order from The Methodist Publishing House.

A Symposium: The Christian Family and Its Christian Fulfillment.

Packet: "The Church and Returning Service Personnel."
Order from Federal Council of Churches, 297 Fourth Avenue, New York, New York. Price, 70 cents (seven leaflets).

Free Publications—Order from: *The U. S. Children's Bureau*; *The U. S. Woman's Bureau*; *The UNRRA*, Washington, D. C.; *The National Child Labor Committee*, 419 Fourth Avenue, New York, New York.

Demobilization Bulletins, 10 cents each. Order from The Methodist Publishing House.

Church Publications: The Methodist Woman, The Christian Home, The World Outlook.

Current Magazines.

Purpose of the Study:

To point up the basic common needs of families all over the world in facing adjustments to a new way of life. As we understand these basic needs in relation to physical, mental, and spiritual needs, we can work more effectively in our communities and in their wider outreaches into the nation and the world.

To bring into clear focus a picture of what the war has done to families of the world, pointing out problems of uprooted families in war-torn areas, families moving with the job, and individuals and families seeking security of one kind or another, but all needing the guidance and spiritual resources of the Christian Church around the world.

To sensitize, enlighten, and stimulate the members of the *Woman's Society of Christian Service* in a definite program of action, that shall include practical ways to help disrupted families in our own community and in the world community.

Some Major Topics for Study:

1. A general perspective of Families in a New World.
2. Families Seeking Economic Security.
3. Families Safeguarding Their Children.
4. Families and Personal Adjustments.
5. Families and New Community Patterns.
6. The Family, An Interpreter of World Order.

In the study of these topics, we must recognize that there is no clear line of demarcation between the pre-war and the postwar world. Individuals and families all over the world are in a state of transition—facing unheralded changes in every area of life. The old familiar patterns have been disturbed. Family routines have been disrupted. Members separated from family groups have had new and strange experiences from some of which have come new hope for a better world. Others have kept a death grip on

traditional ideas and practices. Homes and all sense of family security have been destroyed in many places. Uprooted families by the millions are seeking freedom from fear. Children by the thousands are starving for physical and spiritual comfort. Youth is confused seeking avenues of escape from insecurity.

Methods and Procedures

Each leader will use her own methods for presenting the study topic. Some methods may be: advance individual assignments, plans for panel discussions, use of special resource leaders, visual aids such as posters, slides, and movies, a series of Sunday evening study hours in co-operation with the pastor, special family night dinners followed by group study of the topic. The class may work through commissions in developing the topics suggested. A worship committee may be appointed to plan specific worship services.

Suggested Practical Results of the Study

1. Note the suggestions for action in the leaflet and pamphlet included in the packet, on "The Church's Ministry to the Family."

2. Such a study should result in a keener awareness of social legislation, both Federal and State, that affects family security, such as F. E. P. C., the minimum wage, child labor, health insurance, and social security benefits, Federal aid to education, etc.

3. Individuals and groups should make known their opinions to lawmaking groups.

4. Increased attention should be given to demobilization problems in the community, such as jobs and houses for returning service personnel and for shifting war workers with their families. Special attention should be directed toward integrating all families into the life of the community. *Be neighborly to all alike*, including German and Japanese-American families, and families of conscientious objectors.

5. Co-operate in special drives for UNRRA, such as a special campaign for clothing for people of war-devastated areas: provide opportunity for interdenominational fellowship in activities such as church Christmas packages sponsored by Church Committee on Overseas Relief and Reconstruction, 297 Fourth Avenue, New York 10, New York.

6. Make special plans to meet the needs of young mothers and wives of service personnel. Such plans may include study classes and discussion groups on child care and religious training, or education for family life, or for making adjustments to changes in family relationships. Give these young women jobs to do in the church.

7. Provide a circulating library for the use of family members, including pamphlets and books on worship in the home, religious training of children, World Order materials, G.I. Bill of Rights leaflet, etc.

8. Encourage observance of Family Week, including the strengthening and establishing of family altars and the dedication of homes. Give special emphasis to the use of good music, literature, and art in the homes.

(Continued on page 27)

Wesleyan Service Guild

By MARION LELA NORRIS



By
**MISS CATHERINE
WHITMORE,**

*Chairman of Missionary
Education and Service,
Wesleyan Service Guild
Standing Committee*

Great Open Doorways!

*I love great open doorways,
They always bring to mind
The Incarnate One who was meant to be
A door to all mankind;
A door to life abundant
To peace and good will on earth;
How wondrous the gifts which to us are given,
Through the Saviour's humble birth!¹*

GREAT OPEN DOORWAYS! The challenge to us as employed women—an open door into every land so that the Man of Galilee might enter into the hearts of all people everywhere.

How may it be accomplished? Through the use of your talents and mine; the giving of ourselves (time), of prayer (consecration), and of substance (gifts), to teach others how to grow.

And "Jesus grew"! How are *we* growing in Missionary Education and Service? Let us look at the many countless ways which open new avenues and old for growth in our world vision today.

Missionary education chairmen, Guild members one and all, we have a big work which has been entrusted to us. Let us go forth as Paul has said, "Now then we are ambassadors for Christ." Let us have purpose of heart and faith in God in the on-going program of the Kingdom—opening "new doors" which will lead us into a new and glorious year of *Peace Through His Cross* in 1946.

Rehabilitation Work Right Now

Miss Mabel Ruth Nowlin, the Guild's missionary to China, has been requested by the World Sunday

¹ By Clyde Varn.

School Association to head up a committee which is preparing books for the children and young people of occupied areas in the Orient. These books are to be sent just as soon as condition will permit. Because of the fear under which these children have been living for the past few years, their textbooks must be prepared very carefully, and the Wesleyan Service Guild and the Woman's Division of Christian Service are happy to release Miss Nowlin for this very special work in rehabilitation through reading material. Therefore Miss Nowlin will be unavailable for itineration during the months of September through December.

"Planning for Action"

Miss Louise Young, former chairman of the Wesleyan Service Guild Standing Committee, present chairman of the Committee on Social, Industrial and Race Relations of the United Council of Church Women, has challenged all church woman with their responsibility to "replace a social life in which division, falsehood, and violence are all powerful, with a new order in which humanity, truth, and brotherhood will reign." See Miss Young's article, "Planning for Action," in *The Church Woman*, June, 1945, pages 20-21. (Subscription rate, \$1 per year. Order from The United Council of Church Women, 156 Fifth Avenue, New York 10, New York.)

One Common Purpose

The representatives of the people of the world at the recent United Nations Conference in San Francisco sought to establish peace and security for the world on a political basis. May we remember that this will work, only, if we strive to build a fellowship on Christian understanding to unite nations and races in one common purpose.

Church Christmas Packages

Each unit of the Guild is asked to send at least one "Church Christmas Package" to help send the Christmas message to Christian families in war-devastated areas. See page 16 of the July-August *METHODIST WOMAN* for further details, or write your conference Guild secretary.

For the October Meeting

PROJECTS: Work with transient employed women—have you secured "Let's Be Friends"?

ee) from the Guild Office? Supply Work: ether Hall and Ethel Harpst Home—write the Guild Office for detailed supply lists for these two objects.

WEEK OF PRAYER AND SELF-DENIAL: October 31. Has your unit considered a spiritual life great in connection with the Week of Prayer and Self-Denial? Try it. It will bring its own rewards.

OCTOBER—GUILD MONTH: (1) Plan a joint meeting with the Woman's Society of Christian Service; (2) Ask your pastor to preach at least one sermon particularly pertinent to employed women, perhaps having the Guild present in a body at the service; (3) Help to organize a junior Guild in your own church, or initiate the organization of a unit in a near-by church where there is none.

Reconversion

In the summer schools the Guild was challenged with the responsibility of preparing itself for service during the "reconversion" days just ahead. Already many women are doffing the uniform and donning civilian clothes; some are coming back to the home town after months away in war work; others are looking for new positions now that they have been released from wartime jobs. As employed women, Guild members are particularly interested in the problems of all women

workers. They will want to help those who are returning home to become reintegrated into the church and community life. Their new experiences and interests should be welcomed and their ideas and participation sought.

Those who came for war jobs and stay in their new community from preference should increasingly become a part of their adopted community.

In the postwar period, too, it is important that jobs are available to women seeking employment, without discrimination because of their sex, race, creed, color, or national origin, and that there be adequate training, equal pay, fair wages and working conditions.

Guild members will want to know the facts about conditions affecting the employment of women in their own communities, and seek to take action and influence public opinion regarding this. They will also seek to meet the social and recreational needs of the unmarried women in their midst, and make provision for personal and group counseling.

To help get started, secure these materials:

Postwar Employment of Women (25 cents).

Let's Be Friends—Meet the People; Know Your Town (free).

Order from: Wesleyan Service Guild Office, 150 Fifth Avenue, New York 11, New York.

Families in a New World

(Continued from page 25)

9. Cultivate an awareness for the need of furthering school education in the home, in the school, and in the church.

10. Make a study of the provisions of the World Charter and other international instruments and systems, with special emphasis on how the Council of Trusteeship and

other agencies relate families in Africa, India, and colonial and mandated countries.

11. Endeavor to develop a Christian conscience which will make us desire and strive to obtain for every family an opportunity for development according to Christian teaching so that families in Africa, India, China, and other nations may have all privileges of the Family of God.

Your Will

By including the Woman's Division of Christian Service in your will, you can make lasting those gifts which you have made to the great missionary program of the Division through the years. You provide in your will for members of your family because you believe in them and want to help them build for the future. If you believe that the Christian church is the greatest influence among the peoples of the world, help to build its future too. Bequests may be designated for use in the home field or the foreign field or set up as permanent funds, the interest on which may be designated for a home or a foreign project.

Form of Bequest

I give and bequeath to the Woman's Division of Christian Service of the Board of Missions and Church Extension of The Methodist Church, incorporated by a special act of the Legislature of the State of New York, with headquarters at 150 Fifth Avenue, New York City, New York, the sum of \$_____, and the receipt of the Treasurer thereof shall be a sufficient discharge to my executors for the same.

For further information write to Henrietta Gibson, Treasurer, Woman's Division of Christian Service, 150 Fifth Avenue, New York 11, N. Y.



FINANCIAL CONFERENCE REPORT

WOMAN'S DIVISION OF CHRISTIAN SERVICE—BOARD OF MIS

Henrietta C

CONFERENCE INCOME FOR APPROPRIATIONS BY DEPARTMENTS

Jurisdiction	Adult	W. S. G.	Paid on Pledge 1945	Total Pledged 1945	Student	Youth	Children	Total Appropriations
North Central:								
Dakota	\$ 6,266.29	\$ 145.33	\$ 6,411.62	\$ 10,500.00		\$ 216.99	\$ 21.20	\$
Detroit	42,091.95	1,785.88	43,877.83	71,316.00		2,683.23	331.02	46
Illinois	45,615.72	2,161.81	47,777.53	83,000.00		1,214.24	426.17	49
Indiana	34,093.22	2,424.59	36,517.81	58,500.00		1,546.00	544.72	38
Iowa-Des Moines	26,860.83	1,052.47	27,913.30	52,000.00	\$ 3.55	1,836.00	212.17	29
Michigan	25,254.81	1,450.48	26,705.29	50,600.00		2,586.58	845.45	30
Minnesota	12,791.10	645.25	13,436.35	22,200.00		226.10	106.33	13
North Dakota	5,061.36	163.60	5,224.96	8,040.00	10.00	221.07	121.20	5
North Indiana	27,475.90	1,048.55	28,524.45	47,500.00		2,291.09	497.95	31
North-East Ohio	52,758.69	1,789.77	54,548.46	118,450.00		2,022.92	643.09	57
Northern Minnesota	15,536.77	1,167.68	16,704.45	25,500.00		716.00	423.13	17
Northwest Indiana	15,888.06	739.03	16,627.09	26,775.00		1,420.05	292.76	18
Northwest Iowa	14,020.57	481.40	14,501.97	25,000.00		573.38	66.57	15
Ohio	87,026.44	3,276.00	90,302.44	145,500.00	25.75	3,188.50	835.00	94
Rock River	52,218.52	3,407.14	55,625.66	87,580.00		2,762.00	355.29	58
Southern Illinois	14,484.95	1,258.56	15,743.51	25,750.00		686.07	200.69	16
Upper Iowa	17,526.30	251.37	17,777.67	26,975.00		966.43	319.47	19
West Wisconsin	8,632.05	438.70	9,070.75	13,600.00		390.57	90.85	9
Wisconsin	11,249.24	273.70	11,522.94	22,000.00		358.33	109.95	11
Total	514,852.77	23,961.31	538,814.08	920,786.00	39.30	25,905.55	6,443.01	571
Northeastern:								
Baltimore	44,265.82	904.33	45,170.15	73,500.00	15.00	1,040.39	70.26	46
Central New York	17,496.26	332.80	17,829.06	35,000.00		637.06	98.16	18
Central Pennsylvania	21,855.23	255.80	22,111.03	42,000.00	2.50	1,002.08	20.50	23
Erie	24,367.05	100.20	24,467.25	48,000.00		305.73	218.38	24
Genesee	18,347.10	423.45	18,770.55	40,000.00		407.83	91.71	19
Maine	3,380.07	15.00	3,395.07	6,100.00		78.39	25.76	3
New England	15,324.47	105.00	15,429.47	26,500.00		504.07	82.82	16
New England Southern	6,982.21	5.00	6,987.21	14,000.00		134.55	20.00	7
New Hampshire	2,081.75	90.00	2,171.75	4,600.00		29.50	8.47	2
New Jersey	16,093.56	288.74	16,382.30	31,752.00		433.44	106.74	18
New York	12,778.16	555.43	13,333.59	28,100.00		153.70	54.85	13
New York East	18,876.84	961.28	19,838.12	37,850.00		238.08	62.89	20
Newark	19,383.47	739.83	20,123.30	40,000.00		584.28	205.55	20
Northern New York	10,178.86	266.00	10,444.86	21,800.00	55.00	343.95	30.12	10
Peninsula	12,350.36		12,350.36	23,100.00		756.50	43.37	13
Philadelphia	34,051.79	1,650.14	35,701.93	60,000.00		1,383.05	400.49	37
Pittsburgh	38,393.42	519.43	38,912.85	74,000.00		2,465.03	159.18	41
Troy	12,162.68	276.99	12,439.67	33,000.00		268.70	31.20	12
West Virginia	38,599.85	1,716.16	40,316.01	67,000.00		1,020.89	255.13	41
Wyoming	16,313.00	47.25	16,360.25	34,000.00		649.50	40.50	17
Puerto Rico Provisional	30.00		30.00					
Total	383,311.95	9,252.83	392,564.78	740,302.00	72.50	12,436.72	2,026.08	407
South Central:								
Central Kansas	34,719.96	2,131.20	36,851.16	58,000.00		685.40	474.40	38
Central Texas	15,685.34	1,374.66	17,060.00	32,000.00		715.34	209.40	17
East Oklahoma	11,968.72	710.67	12,679.39	22,000.00		293.82	81.55	13
Indian Mission	248.51		248.51	350.00			1.60	
Kansas	21,887.94	1,146.60	23,034.54	42,000.00		580.35	176.71	23
Little Rock	13,196.51	1,238.49	14,435.00	28,150.00		921.57	25.18	15
Louisiana	21,495.45	1,662.67	23,158.12	35,500.00		295.73	60.95	23
Missouri	8,335.16	293.49	8,628.65	16,350.00		208.56	64.39	8
Nebraska	26,525.95	1,365.47	27,891.42	55,000.00		407.28	186.68	28
New Mexico	3,565.82	745.36	4,311.18	8,550.00	10.00	47.60	35.36	4
North Arkansas	12,297.88	1,195.70	13,493.58	22,000.00		145.75	68.43	13
North Texas	15,804.50	450.00	16,254.50	32,389.00		450.00	75.00	16
Northwest Texas	15,270.81	1,069.91	16,340.72	26,500.00		1,008.68	69.60	17
St. Louis	18,978.41	949.62	19,928.03	28,875.00		121.24	56.96	15
Southwest Mexican	298.81		298.81	350.00		54.18	19.00	
Southwest Missouri	16,215.74	1,250.46	17,466.20	30,370.00	25.00	340.80	76.65	17
Southwest Texas	18,919.67	1,271.20	20,190.87	33,500.00		422.76	132.24	20
Texas	24,865.33	1,888.07	26,753.40	42,135.00	18.00	1,088.19	275.84	23
West Oklahoma	16,961.79	1,308.47	18,270.26	35,000.00		234.03	130.42	18
Total	292,242.30	20,052.04	312,294.34	549,019.00	53.00	8,021.28	2,220.36	325
Southeastern:								
Alabama	21,518.74	1,196.00	22,714.74	37,000.00		154.16	89.51	22
Cuba Mission								
Florida	38,835.34	2,546.47	41,381.81	60,000.00		1,291.92	133.32	45
Holston	20,016.40	2,473.60	22,490.00	45,000.00		1,368.41	145.91	24
Kentucky	13,693.52	1,877.87	15,071.39	28,500.00		499.65	155.75	18

FIRST SIX MONTHS—1945

CHURCH EXTENSION—THE METHODIST CHURCH



DIVISION OF TOTAL RECEIPTS

Conferences	Conference Work	Total for Appropriations 1945	Total for Appropriations 1944	Week of Prayer	Supplies	Cultivation 1/4 of 1c Per Member	Misc.	Total Receipts
49.81		\$ 6,649.81	\$ 6,664.24	\$ 62.37	\$ 273.95		\$ 20.00	\$ 7,006.13
42.08	\$ 1,650.00	46,892.08	45,194.63	332.85	2,605.63	\$ 50.00	155.00	50,035.56
71.94	7,246.00	49,417.94	44,622.84	131.74	1,491.91	71.96		51,113.55
61.53	2,247.00	38,608.53	35,018.59		1,067.87	51.60		39,728.00
95.02	2,070.00	29,965.02	28,570.01	115.65	490.27	80.00	2,995.00	33,645.94
37.32	700.00	30,137.32	31,075.63	65.28	666.47			30,869.07
68.78		13,768.78	12,548.79	17.00	198.00	13.31		13,997.09
77.23		5,577.23	4,941.34	2.50	383.00			5,962.73
13.49	3,000.00	31,313.49	28,641.57	231.13	1,944.40	59.48	2,200.00	35,748.50
94.37	9,420.10	57,214.47	51,226.38	272.97	1,110.06	95.00	3,073.45	61,765.95
343.58		17,843.58	16,876.48	6.41	795.01	12.00	38.00	18,695.00
119.90	20.00	18,339.90	16,037.35	50.49	401.03		5.00	18,796.42
91.92	1,650.00	15,141.92	14,069.70	178.00	293.77	36.97		15,650.66
326.69	8,525.00	94,351.69	80,417.98	98.40	2,284.46	157.50	1,000.00	97,892.05
745.01	3,997.94	58,742.95	54,344.15		1,049.62	68.75		59,861.32
330.27	2,000.00	16,630.27	14,315.90	112.50	944.75	25.00		17,712.52
363.57	200.00	19,063.57	17,963.37	17.60	988.76	38.50		20,108.43
357.00	1,195.17	9,552.17	8,451.08	35.00	43.75			9,630.92
991.22		11,991.22	11,488.69	104.25	293.75	21.41		12,410.63
280.73	43,921.21	571,201.94	522,468.72	1,834.14	17,326.46	781.48	9,486.45	600,630.47
085.02	6,210.78	46,295.80	49,326.35	69.43	1,829.29	66.50	335.00	48,596.02
184.28	380.00	18,564.28	19,354.32	39.72	256.91			18,860.91
344.08	3,792.03	23,136.11	22,552.96	3.83	984.77	46.83		24,171.54
753.77	5,237.59	24,991.36	25,908.93	21.10	168.35	41.60	4,063.77	29,286.18
096.76	2,173.33	19,270.09	24,222.84	25.93	525.50	34.04		19,855.56
109.22	390.00	3,499.22	3,192.47	65.50	60.25			3,624.97
016.36	3,000.00	16,016.36	14,949.39		629.20		2,894.95	19,540.51
116.76	1,125.00	7,141.76	8,068.52	152.81	86.52			7,381.09
209.72		2,209.72	2,225.47		22.50	8.75		2,240.97
922.47	2,000.01	16,922.48	20,508.16	53.75	398.31	37.80		17,412.34
542.14		13,542.14	12,959.01	43.01	350.61	23.00	24.00	13,982.76
539.09	1,600.00	20,139.09	18,093.57	13.17	1,133.82		25.50	21,311.58
238.13	675.00	20,913.13	19,795.08	66.35	346.15	41.75		21,367.38
873.93		10,873.93	6,378.17		62.25		81.46	11,017.64
782.36	2,367.87	13,150.23	11,768.95	57.99	574.05	43.32		13,825.59
612.00	5,873.47	37,485.47	36,754.12		1,412.49	44.37	5.00	38,947.33
437.06	7,100.00	41,537.06	41,675.11	92.30	860.00	57.00	163.53	42,709.89
739.57		12,739.57	15,231.02	23.60	334.27	38.00	423.57	13,559.01
492.03	4,100.00	41,592.03	35,216.81	110.25	2,219.98	66.50		43,988.76
250.25	2,800.00	17,050.25	16,289.81	31.45	384.00	35.00		17,600.70
30.00		30.00	35.00					30.00
275.00	48,825.08	407,100.08	404,506.06	870.19	12,639.22	584.46	8,016.78	429,210.73
710.96	1,300.00	38,010.96	32,698.77	213.16	2,576.81	61.60	515.00	41,377.53
934.74		17,984.74	16,156.88		1,247.03	20.57	400.00	19,652.34
054.76		13,054.76	10,880.10		1,271.85	19.53		14,346.14
250.11		250.11	203.82			2.00		252.11
479.94	2,311.66	23,791.60	18,739.69	21.88	1,409.72	50.00		25,273.20
381.75		15,381.75	13,259.85		1,070.00	18.44	250.00	16,720.19
514.80		23,514.80	19,031.47	209.65	3,771.31	21.80		27,517.56
901.60		8,901.60	8,650.16	45.96	511.80		108.08	9,567.44
385.38	2,100.00	28,485.38	26,044.87	28.65	2,521.40		25.00	31,060.43
404.14		4,404.14	3,929.33	50	293.07	20.20		4,717.91
707.76		13,707.76	12,789.98		1,035.15	25.00	1,145.80	15,913.71
779.50		16,779.50	15,304.50	9.00	1,983.38	23.75	2,195.75	20,991.38
419.00		17,419.00	14,138.81		2,702.98		25.95	20,147.93
106.23		15,106.23	15,057.00	33.47	1,523.03	25.00		16,687.73
371.99		371.99	296.47			22.14		394.13
108.65	800.00	17,908.65	15,519.98	37.65	1,387.54	30.47		19,364.31
745.87		20,745.87	15,827.50	88.45	1,215.86		250.00	22,299.68
135.43		28,135.43	23,630.72	78.15	2,778.46	28.43	11.00	31,031.47
634.71		18,634.71	16,826.90	28.58	1,231.87	29.02	25.00	19,949.18
077.32	6,511.66	322,588.98	278,986.80	795.10	28,530.76	397.95	4,951.68	357,264.37
958.41		22,958.41	19,507.67		619.45		5.00	23,582.86
807.05		42,807.05	40,789.93		2,178.38	40.00	250.00	45,275.43
004.32		24,004.32	20,429.63		313.63		5,025.00	29,342.95
726.79		15,726.79	15,316.79		1,074.37	21.95	75.00	16,898.11



FINANCIAL CONFERENCE REPORT

WOMAN'S DIVISION OF CHRISTIAN SERVICE—BOARD OF MIS

Henrietta C

CONFERENCE INCOME FOR APPROPRIATIONS BY DEPARTMENTS

Jurisdiction	Adult	W. S. G.	Paid on Pledge 1945	Total Pledged 1945	Student	Youth	Children	Total Appropriations
Southeastern (Continued):								
Louisville.....	\$ 13,735.05	\$ 1,272.25	\$ 15,007.30	\$ 27,000.00		\$ 602.46	\$ 57.59	\$ 15
Memphis.....	19,615.69	1,651.07	21,266.76	37,000.00		441.94	102.61	21
Mississippi.....	19,297.46	1,251.40	20,548.86	30,000.00	\$21.11		75.86	20
North Alabama.....	24,120.41	1,768.24	25,888.65	50,000.00		776.31	124.86	26
North Carolina.....	27,275.86	2,718.81	29,994.67	54,500.00		822.21	168.97	30
North Georgia.....	32,323.02	4,985.95	37,308.97	58,800.00		1,080.55	541.96	38
North Mississippi.....	14,130.90	1,262.93	15,393.83	25,000.00		869.94	35.87	16
South Carolina.....	15,631.22	927.65	16,558.87	26,000.00	4.19	178.02	52.00	16
South Georgia.....	29,801.98	2,351.18	32,153.16	55,000.00		867.58	57.23	33
Tennessee.....	18,404.95	1,425.80	19,830.75	35,200.00	2.00	471.53	70.50	20
Upper South Carolina.....	13,560.48	1,429.52	14,990.00	28,000.00		1,077.44	36.70	16
Virginia.....	52,709.82	1,432.18	54,142.00	76,000.00		2,093.88	123.40	56
Western North Carolina.....	33,796.09	3,564.25	37,360.34	58,000.00		437.61	69.08	37
Total.....	408,466.93	33,635.17	442,102.10	731,000.00	27.30	13,033.61	2,040.62	457
Western:								
Alaska Mission.....	99.50		99.50	250.00				
California.....	24,335.23	969.55	25,304.78	40,000.00		290.03	149.32	25
Colorado.....	11,257.45	688.09	11,945.54	21,500.00		167.65	124.09	12
Hawaii.....	313.63		313.63					
Idaho.....	3,834.30	120.00	3,954.30	6,050.00		66.76		4
Latin-American Provisional.....	29.00		29.00					
Montana.....	3,687.12	212.75	3,899.87	7,000.00		107.88	84.42	4
Oregon.....	9,883.59	367.18	9,750.77	18,500.00		706.07	99.72	10
Pacific Northwest.....	20,850.31	549.25	21,399.56	31,800.00		504.34	244.31	22
Southern California-Arizona.....	64,253.97	2,046.69	66,300.66	125,000.00		1,488.80	487.10	68
Utah.....	532.09	21.25	553.34	1,124.00		45.51	9.35	
Wyoming State.....	1,872.06	85.50	1,957.56	3,000.00		36.24	2.20	1
Total.....	140,448.25	5,060.26	145,508.51	254,224.00		3,413.28	1,200.51	150
Central:								
Atlanta.....	513.95	51.60	565.55	900.00		11.76	16.36	
Central Alabama.....	571.93	6.20	578.13	800.00		1.00	9.25	
Central West.....	322.85	15.00	337.85	600.00	4.00		4.80	
Delaware.....	2,520.89	76.80	2,597.69	3,900.00		157.00	29.17	2
East Tennessee.....	342.74	34.00	376.74	500.00			20.00	
Florida.....	165.00	10.00	175.00	285.00				
Lexington.....	1,891.00	184.00	2,075.00	4,050.00		56.33	7.00	2
Louisiana.....	917.50	28.00	945.50	2,155.00			6.50	
Mississippi.....	197.37	10.00	207.37	380.00				
North Carolina.....	500.63	22.00	522.63	926.10		33.00		
Savannah.....	209.65		209.65	200.00		5.00		
South Carolina.....	1,108.50	46.00	1,154.50	900.00	25.00	41.00	34.68	1
South Florida.....	100.00	3.00	103.00	200.00				
Southwest.....	400.00		400.00	425.00				
Tennessee.....	575.25	18.20	593.45	700.00		21.00	17.00	
Texas.....	911.79	87.25	999.04	1,150.00		23.53	19.00	1
Upper Mississippi.....	36.50		36.50					
Washington.....	1,933.49	259.95	2,193.44	3,000.00		41.63	34.21	2
West Texas.....	265.00	39.45	304.45	588.50	10.00	10.00	6.00	
Total.....	13,484.04	891.45	14,375.49	21,659.60	39.00	401.25	203.97	15
China Mission.....								
Uruguay.....								
Total from Conferences.....	1,752,806.24	92,853.06	1,845,659.30	3,216,990.60	231.10	63,211.69	14,134.55	1,923
Other Income for Appropriations:								
Deaconess Pensions.....								
Enrolled Missionary Pension Fund.....								
Missionary and Deac. Temporary Disability Fund.....								
Income from Uniting Organizations.....								
Miscellaneous and Gifts for Appropriations.....								
Student Fund.....								
Other Designated Expendable Receipts:								
Institutional Income.....								
Miscellaneous.....								
Refunds.....								
Transients.....								
Grand Total.....	\$1,752,806.24	\$ 92,853.06	\$1,845,659.30	\$ 3,216,990.60	\$ 231.10	\$63,211.69	\$14,134.55	\$1,923

FIRST SIX MONTHS—1945

CHURCH EXTENSION—THE METHODIST CHURCH

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DIVISION OF TOTAL RECEIPTS

Contributions	Conference Work	Total for Appropriations 1945	Total for Appropriations 1944	Week of Prayer	Supplies	Cultivation 1/4 of 1c Per Member	Misc.	Total Receipts
16,667.35		\$ 15,667.35	\$ 12,563.14	\$ 16.00	\$ 320.57			\$ 16,003.92
1,811.31		21,811.31	18,921.53	25.25	1,312.45	\$ 27.50	\$ 20.00	23,196.51
645.83		20,645.83	18,095.26	115.78	1,297.63			22,059.24
789.32		26,789.32	25,433.43		2,021.76	40.09	35.00	28,886.17
985.85		30,985.85	28,504.58	20.61	1,291.36	50.00	340.00	32,687.82
228.73	\$ 702.75	38,931.48	30,442.84		1,905.00	150.00		40,986.48
299.64		16,299.64	16,187.07		688.15	19.18		17,006.97
793.08		16,793.08	14,489.36		421.10			17,214.18
777.97		33,077.97	32,872.03	74.02	1,624.09	32.00	650.00	35,458.08
544.63	3,830.15	20,374.78	17,670.18	16.55	709.85	20.66	7.30	21,129.14
1,044.14		16,104.14	13,965.51	34.24	836.75	23.20	1,828.84	18,827.17
359.28		56,359.28	49,089.95	462.56	1,183.38		150.00	58,155.22
867.03		37,867.03	35,024.39	162.93	3,396.97	50.58	7.75	41,485.26
670.73	4,532.90	457,203.63	409,303.29	927.94	21,194.89	475.16	8,398.89	488,195.51
99.50		99.50	109.25					99.50
1,181.63	562.50	25,744.13	23,487.03		1,291.84	34.87	31.00	27,101.84
555.26	1,682.02	12,237.23	11,829.24	107.93	1,087.17	25.00	15.00	13,472.38
313.63		313.63	458.58					313.63
2,021.06		4,021.06	3,904.24		303.65	4.13		4,328.84
29.00		29.00						29.00
967.17	125.00	4,092.17	4,219.45	55.65	656.60	10.09		4,814.51
9,056.56	500.00	10,556.56	11,582.47	11.46	1,005.91	18.90	110.00	11,702.83
923.86	5,224.35	22,148.21	21,384.97	51.75	1,350.96		42.05	23,592.97
896.13	21,380.43	68,276.56	67,856.83	76.91	2,535.25	60.00	1,822.59	72,771.31
608.20		608.20	442.50		30.60			638.80
996.00		1,996.00	1,652.48			4.00		2,000.00
648.00	29,474.30	150,122.30	146,927.04	303.70	8,261.98	156.99	2,020.64	160,865.61
593.67		593.67	413.08		30.00	3.50		627.17
588.38		588.38	66.50	10.00	28.30	1.66	10.00	638.34
346.65		346.65	555.45	9.00	59.00	2.10		416.75
1,566.48	827.38	2,783.86	2,181.73	18.71	96.50	10.00		2,909.07
396.74		396.74	386.75	33.26				430.00
175.00		175.00						175.00
2,138.33		2,138.33	1,271.50	45.00	15.00	15.00		2,213.33
952.00		952.00	723.42		74.25			1,026.25
207.37		207.37	329.67	7.00		14.75		229.12
555.63		555.63	558.60		173.50	5.00		734.13
214.65		214.65	226.75	6.00	52.50			273.15
1,255.18		1,255.18	626.72		28.00	15.00		1,298.18
103.00		103.00	50.00		12.30	1.65	12.30	129.25
400.00		400.00	230.00	22.71	5.00	1.25		428.96
631.45		631.45	492.50		108.64	2.50		742.59
1,041.57		1,041.57	729.16	14.77	72.00	4.25		1,132.59
36.50		36.50	202.70					36.50
2,269.28		2,269.28	1,837.32	35.49	22.50	12.00		2,339.27
330.45		330.45	100.00		36.50			366.95
4,192.33	827.38	15,019.71	10,981.85	201.94	813.99	88.66	22.30	16,146.60
9,144.11	134,092.53	1,923,236.64	1,773,173.76	4,933.01	88,767.30	2,484.70	32,891.64	2,052,313.29
6,237.75		26,237.75	31,264.39					26,237.75
484.40		484.40	484.85					484.40
2,420.00		2,420.00	1,598.00					2,420.00
3,189.16		13,189.16	6,463.04					13,189.16
4,147.62		4,147.62	4,775.43					4,147.62
675.46		675.46						675.46
7,154.39		47,154.39	44,585.71					
				2.71	489.34		132,619.66	132,619.66
							59,090.42	59,582.47
							25,806.10	25,806.10
							52,175.20	52,175.20
6,298.50	\$ 134,092.53	\$ 1,970,391.03	\$ 1,817,759.47	\$ 4,935.72	\$ 89,256.64	\$ 2,484.70	\$ 302,583.02	\$ 2,369,651.11

September, 1945

OUR STUDY MATERIALS 1945-46

Theme: The Church Among Up- rooted Americans

... for adults and young people:

These Moving Times: The Home Mission of the Church in Light of Social Trends and Population Shifts. Morse. 60 cents.

The City Church in the War Emergency. Douglas. 25 cents.

Rural Americans on the Move. Tripp. 25 cents.

Discussion and Program Suggestions. Searle, Searle, and McClintock. 25 cents.

More Than Common Friendliness. The Woman's Division serves moving people. Free.

... for young people and seniors:

Christianity Where You Live. 60 cents.
Discussions and Program Suggestions. Upton. 25 cents.

... for the junior high-school age:

When People Move. 25 cents.

... for grades 4, 5, 6:

Trailer Town. 60 cents.
A Junior Teacher's Guide. 25 cents.

... for grades 1, 2, 3:

Friendship Magic. 60 cents.
A Primary Teacher's Guide. 25 cents.

Theme: Africa

... for adults and young people:

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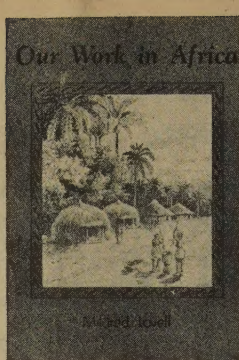
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